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Charles William Lovell

THE GREAT DISCOURSE
OF JESUS THE CHRIST
* * the SON OF GOD * *

A
TOPICAL ARRANGEMENT AND
ANALYSIS OF ALL HIS WORDS
RECORDED IN THE NEW TES-
TAMENT SEPARATED FROM
THE CONTEXT



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Spirit and Life.

The words that I speak unto
you are spirit, and are life.—
John vi. 63.

He that rejecteth Me, and re-
ceiveth not My words, hath one
that judgeth him: the word that
I have spoken, the same shall
judge him in the last day.—
John xii. 48.

NOTE.

NINTH EDITION, enlarged and revised with Introduction by the Rt. Rev. Frederick D. Huntington, D.D., LL.D., Bishop of Central New York, and an Index.

This attempt to attain a more direct and personal contact with The Christ through His words than is afforded by a general reading of the Gospels, and to present the Divine Philosophy in its integrity is dedicated to all fellow-seekers after Spirit and Life, by

A LAYMAN.

INTRODUCTION.

FOR a republication of the spoken words of the Son of God and Saviour of the world there can never be, in Christendom, reason or occasion for an apology. Nothing can forbid a modest endeavor on the part of a believer, to bring these spiritual Oracles into an effectual contact with the human mind and heart, conscience and will. To establish such a vital and vitalizing relation between Christ's teachings and the daily life of all classes of people is the object of this book. It is done by classification, — a law through which the trained intellect is apt to work upon the materials of its knowledge. A close study of the Gospels finds it possible to distribute these sayings of the Divine Master into one hundred and eighteen divisions or sections, each admitting of a caption pointing to some specific department of truth, or trait of character, or line of duty, or interest of society, or rule of faith, or feature of the One Revelation. Whatever difference of choice there might be as to the proper place of here and there a sentence, or passage, the arrangement here is not artificial or arbitrary. It is rather by subject than by mere association, rather in the order of thought than of continuity in time or place, and rather logical than either fanciful or formal. Whatever is needed for reference is supplied by the Index.

It appears, therefore, that there is no pretension to criticism, or interpretation. The work is not in any

sense a Commentary, a Treatise, a "Harmony," a theological compend, or an exegetical manual. Possibly a question might arise as to the doctrinal bearing of a particular text, though none such occurs to our recollection. The aim is to present the language of our Lord, as it is translated in the received Version, in its majesty and beauty, its power and tenderness, its marvellous variety and commanding authority; and so to present it as to serve at once the greater edifying and the practical convenience of the Christian preacher, teacher, and student, as well as of every devout reader of the Scriptures, of whatever degree of education, whatever "school," class, or condition. If a passage sometimes suffers by separation from the context as it stands in our New Testament, the gain is still actual and manifest, and the New Testament itself is always at hand.

The qualifications for such an undertaking are, chiefly, reverence, religious sensibility, profound faith, good learning, good sense, and good taste. How carefully, conscientiously, and intelligently the compiler has discharged his high task appears from his thoughtful Introduction. As with him, so may it be the blessing and joy of many a believer, escaping from the fretting and doubt-breeding air of controversy, and the arena of sectarian disputation, into a loftier and purer realm, to hearken teachably to the voice of Him who speaks as man never spake, and to find His words to be spirit and life, — the spirit of holiness, and Everlasting Life!

F. D. HUNTINGTON.

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A P O L O G I A.

THIS work is the outcome of my own search for spirit and life,—a labor so fruitful in peace, so decisive in result, that I have been led to hope it might have a use beyond my personal needs.



At middle life I found myself without a creed,—a Christian neither in faith nor work, out of sympathy with Christian ethics as adapted to the uses of modern society, and deeply antagonistic to organic Christianity as manifested in the Church. At the same time I did not acknowledge myself anti-Christian, nor had I any disposition to pass into that spiritual fatalism which shelters the agnostic from the controversial storms that rage about Calvary. I was simply drifting rapidly away from the religious traditions of my youth, flying no flag, and yet not prepared to cast overboard the banner of the cross,—my course darkened by speculative doubts, and the philosophic craft, such as it was, in which I had embarked my soul, battered by continual and bitter tempests. As nearly as I can gather from intercourse with my fellow-men my condition fairly represented that of many thousands about me, who, born and bred in a Christian community, and not openly at war with its philosophy,

have yet been thrown out of adjustment with its working, through the operation of modern materialism and critical rationalism, — a condition of restless, unsatisfied dissent, continually augmented by every new breath of controversy, by every failure of correspondence between the Faith and its professors, and leaving the man at odds with both worlds and himself. Yet I think that those in this condition, although intellectually wavering, can never settle into agnosticism, however long and far they wander from the truth. Having denied Him at the threshold of their hearts, though looking upon His face, they must wander unsatisfied, like the Jew, with the vision of Calvary always present, no matter how persistently avoided, and the echoes of the Divine voice ever ringing in their hearts, no matter how stifled, till He come again — here or beyond.

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And so with me. Although the discord within kept me constantly at variance with the spirit and the life of truth, and each new failure of my intellect to answer the riddles of existence made my arraignments of Providence more uncompromising, I never lost consciousness of the Divine personality, nor cast off wholly my allegiance to Christianity as the religion of truth. I say this to my shame, for with the sense of the truth latent in my heart, the Spirit of Truth pleading in my conscience, and the path of truth open before me, I persisted in the way of those who compromise with their inclinations, and seek self-justification in the philosophy of the comfortable, upon which modern society builds

the fabric of its impiety to God and its injustice to man. To my condition might well be applied that which was written to the Laodiceans in Revelation: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

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There came a time, however, when I felt that either I must get my bearings and know plainly where I lay with reference to my faith in the God of my youth, — His dealings with me, and mine with Him, — or that I must face godless and alone that gray, awful waste of waters whose horizon is eternity, with no star in the infinite night for a pole, and no hope of a haven at any time. To live longer in such a state were neither honest nor tolerable. Far better to utterly renounce, if so be I must, even though the renunciation stripped me bare, than cling against conviction to a sentiment, however consoling, enshrined in a fable, however beautiful, solely through fear of the desolation that would follow its loss. Every field of human research was barren in food for my hunger. No Religion of Humanity, although it might

give me something to live *for*, could give me anything to live *on*, — much less to die on; neither could modern Neoplatonism, the Philosophies of the Absolute, nor any stone of modern metaphysics, supply a substitute for the warm heart of God, the living fount of universal love and universal hope. Yet if I could not call Him Father in spirit and in truth I felt that I had no part nor lot in the great brotherhood of Him who, alone of all who have spoken in all time, taught the Fatherhood of God, — but must accept what comfort I could get out of current *isms* and the growth of science, or with the agnostics set a hard face against fate.

When I first set about a serious endeavor to draw out of the confusion of my doubts and perplexities a clear estimate of my position I began to recognize two important facts in my relation to Christianity: the first, that I knew very little of the philosophy of Christ's teaching; the second, that my principal conceptions of Him came through the historical and physical phenomena of His life, — in other words, that my mental attitude towards him had relation almost entirely to His historical and physical, and very little to His theo-ethical aspect. Upon reflection I saw that all my wonder and questionings, my incredulities and fears had their roots in His physical manifestations, and that my approaches along that line were always beset by ever recurring and increasing perplexities. Furthermore, I remembered, as I reviewed the rationalistic assaults upon Christianity, that the line of attack was ever over the same field, and that all the enginery of critical warfare was of necessity planted upon that ground. The assault was ever on the man-Christ, upon the supposition that that once destroyed the God-Christ of necessity disappeared; whereas it now began to

occur to me that the God-Christ loomed infinitely out of range, and could be reached by no bullet of logic or empirical synthesis, and that once apprehended immediately the man-Christ became equally invulnerable. It was the God-Christ, then, that I wished to see and know, apart from the man-Christ, in order that by knowing the former I might understand the latter, and unite both in my heart; and I found that it is in this way that He himself promises to be revealed as the truth and the life, and by no other, — whereas it is by the other way that all sceptical criticism of necessity insists upon approaching Him.

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It appeared very certain to my mind that the nature of spiritual truth was such that it could be apprehended only through spiritual faculties; that its proof must be intrinsic and could never by the nature of things be extrinsic, and that every effort to reason toward it through physical approaches must result only in negation; that to attempt to prove or disprove the truth of spiritual by the logic of material phenomena was an infinitely greater paradox than to measure a mother's ecstasy in algebraic terms, or to analyze grief by the chemistry of a tear. The laws by which the soul apprehends spiritual truth are not laws which have been or can be formulated through the Baconian method. Spiritual truths once accepted through the irresistible conviction of spiritual illumination give birth to that state called faith, which involves simply the acknowledgment of the inadequacy of our physical senses

to decide upon truth outside of the narrow environment in which they are conditioned. I had been until then among the multitude of those who seek a sign, and to whom no sign is given save that of the Resurrection; but I now perceived that if the word of Christ carried irresistible conviction of its truth when approached from the spiritual side, all attendant material phenomena stood on a relatively inferior plane, and the doubts and difficulties attending their acceptance immediately dissolved. It seemed to my mind, the more I reflected upon it, that the position of so-called scientific rationalism toward Christianity, in assuming to try the open secret of spiritual life in the criminal court of the empirical philosophy, along with the venerable errors of archæology and physics, is most unscientific and irrational, and that of the two agnosticism is more reasonable and modest.

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In modern controversy the great fact that Divine wisdom laid the foundations of His system on the broad and deep basis of the human affections, from which spring all impulses to right and wrong doing, and which in the last analysis determine our moral value, seems to have been lost sight of, as well as the fact that any categorical definition of such a system is essentially impossible on any basis of physical analysis. When rational criticism turned its scalpel upon the body of organized theology it found a work, and a good work, in dissecting and amputating the formal and morbid accretions with which the vanity of man had encrusted the vital truth of

God ; but when the knife probed further, its function ended, — it could not dissect spiritual light, and its use ceased to be rational when the attempt was made.

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I therefore made up my mind to approach spiritual truth from its spiritual side, — to acquaint myself fully with Christ's doctrine in His own words apart from any consideration of the narrative context, taking it directly from the lips of the Master, and meditating upon it in the quiet of my own soul free from the noise of every sort of controversy, theological or rational. I could not find all His words thus separated in any printed form, although many volumes of excerpts had been published, and I was therefore compelled to write them out. When I had done this the step that naturally followed was to arrange them, and it is the result of these operations that I have concluded to place at the service of all who may desire to pass the same way.

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It may perhaps seem strange that so important a crisis should be resolved by a transcription of that which was already manifest in a form accepted as sufficient by so many centuries ; and to that reasonable suggestion I can only reply that in the natural development of man his new intellectual growths evolve new demands for their nourishment, which the infinite adequacy of divine truth will meet and satisfy ; and that in this age of keen and

critical analysis, as in every other, the divine words will justify themselves to all earnest seekers who approach them in humility of heart and singleness of purpose, and in their integrity as a body of doctrine, independent of historical fact, will manifest their sufficiency to the reason as well as the heart. While eternal truth cannot vary, its presentations are infinite, and it is in the belief that this presentation of it may reach and satisfy or help some inquirer who, like myself, desires to see the entire recorded utterances of the Saviour in a separate and coherent body, that I have been led to put it into print.

As I have said, I do not know and cannot find that this complete separation has been effected before. Perhaps in the belief that it has not been done I may be in error, in which case its re-presentation cannot do harm ; but in any event this formal arrangement was arrived at by an earnest desire to attain a closer knowledge of the word of Christ than had come to me through the reading and hearing of the New Testament as a narrative, and it has achieved in this respect an amount of good that I hope may not be limited to myself.

It will be said that this result is a mosaic, whose combination may be affected by personal bias or error ; to which the reply is that any formal determination of Christ's doctrine is necessarily a mosaic, derived from the four Gospels and affected by the personal element in the individual student ; but that in the present instance the only speaker is the divine Author Himself, whose words are associated with no sectarian bias on the part of the compiler, — his purpose being only to gather together in the most coherent arrangement all utterances upon the same topic, leaving the references to explain

the normal position of each text, and thereby to present the divine philosophy in its integrity as its own witness, a compact and interdependent whole. One of the most surprising facts to me in this result has been its marvellous coherency when so separated from explanatory incident and comment in the context. I confess to having had small expectation of any very general coherency in such a combination of scattered texts, but under the careful scrutiny of study and meditation all the collected elements resolved themselves into a satisfying discourse upon each special topic, speaking to all humanity for all time. Nowhere else have I seen realized so fully the sublime conciseness of this delivery of truth to man,—the holy grandeur of its reticence and completeness. The great silences are no less imposing and overwhelming than the terrible directness and simplicity of its rhetoric. In both the soul of man stands naked before its Maker, abashed and conscience-smitten as in the first day of sin, but to receive, instead of the curse, the absolution; instead of the rejection, reconciliation; instead of the forfeiture, the promise.

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The method in the analysis here presented has been a very simple one : —

First, I have thought best to retain every recorded word attributed to Christ as a direct utterance in the books of the New Testament.

Second, I have concluded to use the accepted version rather than the revised, for the simple reason that it is the familiar one.

Third, I have designated the topics after a careful study of each text many times gone over, assigning every text to as many topics as its construction would in my judgment fairly justify.

Fourth, I have studied under each topic the mutual relation of all the texts assigned to it, and endeavored to arrange them to form a coherent discourse upon that topic, retaining the references to locate their true position in the gospel narrative.

Fifth, I have endeavored to arrange the topics in a scheme of relation which shall bring kindred topics into proper association, and all into due subordination.

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Let no man's theology be offended by this work. Herein is no attempt to pad dogma and excite polemic. The simple motive that produced it was a search for truth by one who is neither a theologian nor a critic, but whose needs were satisfied by nothing less than a clear analysis of the words of the Master, — a comprehension of all he had said upon every topic he had discussed; and, be it observed, the topics here given grew out of the study of the Word, and were not selected or arranged as a dogmatic skeleton for development. Especially was I fearful of infusing my own personality into the result by seeking to give doctrinal bias or notional development to any association of texts or selection of title. The titles were chosen as the best I could find to express the subject dwelt upon, and not because of any dogmatic association. If offence to any one should lie in a title let him substitute one

that shall please him better, and remember that above all things I desire to avoid making the words of spirit and life unacceptable to any seeker after truth. Christ's discourse is not a theory of life seeking justification in the philosophies of men, but life itself finding justification in what it brings to the dead and dying soul — "Though he were dead yet shall he live." It is not for dreaming and speculation, but for assimilation, regeneration, growth.

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With the words written in chronological sequence before me, each verse from the beginning to the end was considered with reference to the topic or topics which naturally evolved from its meaning, and was labelled and left for future sorting. The number of topics resulting from this study I could only know when the last verse had been assigned. This done, the next step was to sort and study again with reference to the association and mutual relation of kindred texts. The discourse resulting from this is the whole of the Master's utterance upon that particular subject alone, and this is all that this treatment aims to be or to do. If any man seeks more he is grievously mistaken, and if in this assemblage of truth he does not find a larger revelation and a growing help it is I who am mistaken, and this book is not for him; or if he challenge the selection, or the arrangement, or the judgment that moulded the scheme I have no quarrel with him, but bid him God-speed in his search for a better way. One thing only I shall say in defence of this, namely,

that I have used my best diligence to make it perfect according to the light that was given me, and have preferred to be scrupulous in giving every utterance its place in every topic clearly involved in its meaning, rather than economize in repetition. More than this, as this is no digest or compendium of the words of Christ, but a strict topical analysis in which everything should appear unchanged, but co-ordinated, I have preferred to repeat even in the few cases where texts are verbally identical in two or more Gospels, rather than give several references to the same text. From this it results that many verses are often repeated and appear *in extenso* under various heads. But this is the glory of the Word, and he who sees but one application in the pregnant words that hold the universe is among the number of those who, "seeing, see not."

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But above all, let it not be inferred that anything in the purpose of this work tends to discredit the pre-eminence of the Gospels in their integrity, or the glory of the supreme epic of that life of sacrificial love. This is an attempt only to make clear the way by which to approach that life through the words of Him who is the way, the truth, and the life. For to us who have not lived in the wondrous aura of spiritual light that radiated from that human personality, who cannot drink from His lips, nor look into the infinite depths of His eyes, the closest touch must lie in the words that were spoken for us and for all time to come,—the body in which He still lives for us, and which He foreknew

must satisfy our hunger and thirst for truth. I do not suppose that by this approach there will exist no perplexities for the soul to brood upon, but they are perplexities that diminish with contemplation ; while to him who approaches solely by the physical side, struggling toward the Cross through the war of controversy, the difficulties thicken at every step, and either he will be taken prisoner by the enemy, and led away captive, or fall exhausted with enervated faith or deadened faculties. O thready dialecticians of the word, let us first walk steadfastly in the way about which there is no dispute, and lo ! we shall find it leads where all things are made clear.

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Whatever may be said of the result, it is at least the whole of all that has been given to us of the divine Philosophy of Life by its Author, presented by itself. Its completeness and sufficiency, divorced from and independent of that local association which results from the narrative context, and which would seem at times to restrict the range of application of many utterances, is a wonderful witness to its divinity. There is hardly a word, even among the special utterances to individuals, that does not find an application and develop a significance for all time.

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Viewed alone as a body of doctrine and as a message of authority, the aspects of this supreme discourse present themselves to me in the following order : —

First, its inevitable truth. This truth is not of the reason, but dominating and guiding the reason. The reason assents through the overwhelming force of conscious spiritual assent, and the contact once made in humility of heart with the spirit and the life, the words speak close into the heart and penetrate the vital system with the glow of new life, — arousing the soul into a new existence. In the enchanted palace, overgrown with vines and noxious weeds, its windows choked and darkened, its chambers damp and unwholesome, deep within the shadow of the forest, sleeps the princess of the fable. Her court stands paralyzed, each with suspended function, — life latent, but impotent to move until the vital touch of him, long foreordained to come, shall break the evil spell that holds all things bound to living death. The prince appears, the kiss is given, and in an instant all is life and light.

Within God's temple of the body, overgrown with clinging weeds of earthy selfishness and greed, its windows choked and darkened, its chambers damp and unwholesome, deep in the shadow of spiritual darkness, sleeps the Soul. All its faculties stand paralyzed with suspended function, — life latent, but impotent to act until the vital touch of Him "who maketh all things new," long foreordained to come, shall loose the curse of Sin that holds all things bound to death. The Prince of Peace appears, and with his kiss of reconciliation the Spirit enters, the Soul awakes with all its energies alive, — the man lives, he sees through the Soul, the Soul looks through the cleared windows of the body, and behold !

the darkness vanished, everything glows with a new light, and all things are new.

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Second, its divinity. Infoliate in the truth and irradiating it lives the Spirit of Truth, and with the unfolding of truth to the spiritual eye comes the vision of the divinity within. We are first possessed by the truth and we know that the possession is not by our reason or by virtue of our own superior knowledge, but by communication from outside. We see by flashes, as the lightning reveals the world concealed by night, and we know that the light is not our own but from above and around us, — “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” We see at first for an instant, and perhaps the darkness returns, and the flash is not again for long; but we have seen a fragment of the universe beyond; we know that in the womb of night creation lives; and as we grow in grace the lightning surely will flash oftener and oftener, until we near the dawn of day when the Sun of Righteousness shall appear.

The divinity of this truth is its essence. This is not man’s truth. It is not that truth which lies within the grasp of the senses and the verification of the intellect. It does not adjust itself to formulas, nor express itself in terms which can be mechanically handled. Subtract from it plain morality, — that which it has in common with all that has possessed the conscience of man in all ages and all philosophies, that heritage of right-seeing that comes

as his birthright, — and what an infinitude of righteousness above and beyond is still left. This wonderful structure has not the tool-marks of man's handiwork anywhere upon it. Its foundations were laid down in the ages by man working blindly, as the laborer under the guidance of the great Architect; but beside this pillar of light that stands to enlighten the world, what are the crumbling obelisks of human creeds and philosophies? Compared with its dayspring, what radiance do their blurred hieroglyphs shed into the perishing soul of man?

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Third, its infinite hostility, if I may use the term, to the philosophy of man's material development, and the religion of success, the emanation of his greeds and pleasures, with their plastic code of ethics and *lex talionis*, which first arrays man against his neighbor, and ultimately nation against nation in a struggle for supremacy; to a social compact based upon man's appetites, and sustained by the tremendous forces of selfishness and vanity, through the logic of whose laws he wrests his pleasure from the needs of his fellow; to that indifference which is the moral coma preceding spiritual death, — the poison of the lotus fruit of physical and intellectual self-indulgence. Against all these Christ has declared uncompromising war, and comes, not to bring peace, but the fire and sword of the Spirit, which also must set a man at variance with his neighbor, nation against nation, and even a household against itself. His vital principle of social and national development is the direct opposite of these motive impulses so insidiously

interpenetrating the life of modern society. It begins at the root of things, far back of the motives upon which history is built. It is the violated principle of life, — the Law of Love brought back to earth, and manifest in His person through His sacrifice, and in His blood of the New Testament, which is to become the life blood of humanity.

Between these opposing principles no compromise is possible ; and it is the reluctance of a large part of the Christian world to acknowledge the impossibility of any compromise between God's absolute law of love and man's law of selfishness, to mark with a plain un-deviating line the separation between them, to bear unwaveringly to its logical consequences the law of self-abnegation, to stand unfalteringly upon the rock of Christ's word and mission, that dismembers the Church and weakens its power.

The law of self-abnegation, which is the fruit of perfect love, is the message of Christ to modern — to all society : it is the divinely ordained path to that fuller relation which is denied to dialectical skill and the pride of intellect : it is the source of all essential dogma revealed by the Grace of the Spirit to the unselfish and submissive heart, — “ I am the way ; ” “ I am the door ; ” “ If any man will do his will, he shall know,” — and nineteen centuries of theological polemics have not sufficed to prepare a form of Christianity which can reconcile the law of love and harmony in which God moves to the law of force and opposing interest in which society lives and moves and has its being ; therefore, all the efforts of modern temporizers and opportunists who in Christ's name adulterate the pure savor of the bread of life to the taste of the philosophic materialism of the

age tend only to broaden the gulf between the Kingdom of God and the Kingdom of man, "so that they which would pass from hence to you cannot ; neither can they pass to us that *would come* from thence."

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Not only does Christianity appear positive in its hostility toward every development of materialism, but toward all other philosophical systems, and essentially so, for the reason that, whatever their ethical aim, their method of development is human and intellectual,—from man towards God ; whereas in Christianity the development is divine and emotional,—from God to man. The philosophies reproach Christianity with being a religion of emotion. This is a true charge and its chief glory,—indeed, its pre-eminent stamp of divinity ; but the emotion implied in the reproach, physical and hysterical, is as far from the emotion of faith, which is spiritual and rational, as is the difference in the attitudes of the heart in the two systems. Remove the point of contact, morals, which is but the preliminary condition of Christianity evolved in the child-world by the stern training of the Law of the Old Dispensation, and there is no reconciliation possible between their theogonies and it. "All who came before me are thieves and robbers."

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Fourth, its simplicity. The record of the Messiah given to the world has bared His human life to the quick, stripped it relentlessly of all externals, and revealed the Word to humanity in the clear directness of His mission. The austerity with which the story of a life so full of marvel is limited to the simple facts related to His spiritual development and work is eloquent of the Divine inspiration guiding the narrative. "He that speaketh of himself seeketh his own glory. I seek not mine own glory." From the beginning the miraculous, the personal and circumstantial, are subordinated or wholly suppressed with a divine indifference for their importance in the eyes of men that seems marvellous to all generations, and the voice of the Redeemer sounds clear and penetrating above time, and place, and circumstance, exhorting always the heart of man to spirit and life.

Is it for nothing that the door is shut upon twenty-seven years of that unique existence; that no syllable discloses to the physical eye the person of the Son of man; that no corner of the veil is lifted upon the personal intercourse, so intimate, so tragic, of those three pregnant years? The wonderful silence of those historians of God, utterly obliterating their own personality, and refraining from the record of a single item of all the many incidents dear to the memory, and exalting to the heart, so natural to relate — is it only the accident of a devout modesty? Did Mark gather nothing from the lips of Peter, or Luke from Paul but the stringent narrative of their text? In all the discourses of Christ the one circumstance of His life upon which He dwells, and towards which the solemn procession of His days inevitably leads, is His death. All else is ignored, and

is but the frame in which is set the manifestation of His word to man. The one social picture upon which we are permitted to dwell is His sacrificial feast; the one gift which He accepts at the hand of man is the ointment that anoints Him for his burial. "She hath wrought a good work upon me. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her." The hand of woman, first cursed of God, pours the chrism upon the head of the Messiah, and her act, accepted of Him, crowns her with glory and forgiveness for all time.

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Fifth, its practical individualism, the key-note of which is, "The Kingdom of God is within you." It is the individual that must leaven the world. The function of the Church is not to de-individualize, to be vicarious, but to aid and encourage the person. Its function is to associate, to administer, to console, to strengthen. It was not commissioned to bear mankind's cross, but to each soul separately is said, "Take up thy cross and follow me." *He* was the man, the individual type, and in the temple of each human heart He is ready to take His abode. The way to truth and life is not through the Church, but through Him: "*I* am the door." The dealings of Christ are directly with the individual, His address is made directly to the ego, without formality or circumlocution. If the man will do the will of his Father he shall know of the doctrine. If any man serve Him him will the Father honor; and if any man love Him

he will keep His words, and the Father will love him, and they will come to him and make their abode with him. As Christianity now confronts the individual, however, the relation is very different. There stands an elaborate mechanism between him and the Redeemer. There are centuries of theology and many elaborate formalities to perplex his judgment. The way is not plain, it is beset with labyrinthine perplexities. It is not simply a choice of taking up the cross and following Him, but a choice of dogma and doctrinal distinctions. The Church has become the churches, each fencing in with jealous claim the bread of life, and we have seen in our days the spectacle of two great intellects, — the one, armed with the dialectics of nineteen centuries, after a life of keenest study and controversial battle, laying down his arms and passing through the heavy portal of the Roman fortress; the other, wearied and repelled, refusing allegiance to all, and practising Christianity as a philosophy of stoical benevolence.

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But this Word of Life and of Spirit, pure and simple, demands little of exegesis in order to lead the soul to God, and admits of no compromise with expediency. It is the force of gravity of the spiritual universe, and the soul outside the influence of its laws is a pathless wanderer in the void of death. The part which "higher criticism," devout or sceptical, can play in any essential conversion of doubt and hesitation into faith and acceptance, or the converse, must of necessity be very small. The higher criticism appeals to the higher critics on both sides, and

belongs to the domain of controversy. There is no provision in the philosophy of Christ's mission for a controversial proof of its truth, but everywhere in clear words the Divine call speaks to the individual heart of man with the uncompromising authority of eternal Omniscience. He who seeks shall find, and unto him who knocks it shall be opened ; but the way and the door are not through the higher criticism, nor indeed any criticism at all. There is, according to Christ's plain teaching, but one way to reach the life that He offers, and that way is not rational contention, but spiritual submission and regeneration. The same way that led to the hearts of the unlettered poor who hung upon His footsteps, and through which the great empire of wretchedness was penetrated and quickened into a living church, is the way by which every heart must find Him to-day. In humility, in contrition, in simple earnestness of purpose is the attitude His law demands, and into the soul so bowed the light of conviction will burst with overwhelming radiance.

Nor need this fact discredit the labor of those many noble and devout men, learned and pure-hearted, who strive to make clear the eternal verities of God. Surely all the work of all the human race is not enough to demonstrate the conservation of divine truth throughout the universe ; and equally sure it is that all this work of itself could lead no single soul to its Redeemer. The critical labor which day by day is unfolding correspondences unseen before, reconciling apparent contradictions unexplained before, and justifying the truth to the reason and senses is the work of divine light in the heart of man, but its bearing upon the believing heart is *ex post facto*. The soul reaches its Redeemer on

its knees, — not walking in the arrogance of questioning doubt. Whatever accretions of human fallibility overlaying the Word may be cut away by the higher criticism, the great central core of divine light is so supreme and sufficient to the acquiescent soul that the work does not concern his peace, but has its interest in the satisfaction of seeing truth justified and the ways of the Lord made straight. Happy the man who in humility and purity of purpose brings his heart to the feet of the Master, and in doing the will of the Father learns of this doctrine, whether it be of God or of man.

C. W. L.

THE GODHEAD.

SPIRIT AND LIFE.

THE GODHEAD.

I.

THE FATHER.

I AM the God of Abraham, and the God Math. xxii. 32.
of Isaac, and the God of Jacob. God
is not the God of the dead, but of the
living.

I *am* the God of Abraham, and the God Mark xii. 26.
of Isaac, and the God of Jacob?

He is not the God of the dead, but the Mark xii. 27.
God of the living.

Hear, O Israel ; The Lord our God is one Mark xii. 29.
Lord.

The God of Abraham, and the God of Luke xx. 37.
Isaac, and the God of Jacob.

For he is not a God of the dead, but of Luke xx. 38.
the living : for all live unto him.

God *is* a spirit : and they that worship John iv. 24.
him must worship him in spirit and in
truth.

Why callest thou me good ? *there is* none Math. xix. 17.
good but one, *that is*, God.

Why callest thou me good? *there is* none good but one, *that is*, God. Mark x. 18.

Why callest thou me good? none *is* good, save one, *that is*, God. Luke xviii. 19.

Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. John xiv. 28.

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. Math. xl. 27.

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*. Luke x. 22.

Not that any man hath seen the Father, save he which is of God, he hath seen the Father. John vi. 46.

My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. John x. 29.

And the Father himself, which hath sent me, hath born witness of me. Ye have neither heard his voice at any time, nor seen his shape. John v. 37.

My Father worketh hitherto, and I work. John v. 17.

But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. John xiv. 31.

Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples. John xv. 8.

And call no *man* your father upon the earth : for one is your Father, which is in heaven. Math. xxiii. 9.

The things which are impossible with men are possible with God. Luke xviii. 27.

With men this is impossible ; but with God all things are possible. Math. xix. 26.

With men *it is* impossible, but not with God : for with God all things are possible. Mark x. 27.

II.

THE SON.

HIS DIVINITY.

I AND *my* Father are one.

John x. 30.

Verily, verily, I say unto you, Before Abraham was, I am.

John viii. 58.

If God were your Father, ye would love me : for I proceeded forth and came from God ; neither came I of myself, but he sent me.

John viii. 42.

And he that seeth me seeth him that sent me.

John xii. 45.

If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him.

John xiv. 7.

Have I been so long time with you, and yet hast thou not known me, Philip ? he that hath seen me hath seen the Father ; and how sayest thou *then*, Shew us the Father ?

John xiv. 9.

I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father.

John xvi. 28.

Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee :

John xvii. 1.

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

John xvii. 2.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

John xvii. 3.

And now, O Father, glorify thou me with
thine own self with the glory which I had
with thee before the world was. John xvii. 5.

For I have given unto them the words
which thou gavest me; and they have re-
ceived *them*, and have known surely that I
came out from thee, and they have believed
that thou didst send me. John xvii. 8.

And all mine are thine, and thine are
mine; and I am glorified in them. John xvii. 10.

And now I am no more in the world, but
these are in the world, and I come to thee.
Holy Father, keep through thine own name
those whom thou hast given me, that they
may be one, as we *are*. John xvii. 11.

That they all may be one; as thou, Father,
art in me, and I in thee, that they also may
be one in us: that the world may believe
that thou hast sent me. John xvii. 21.

And the glory which thou gavest me I
have given them; that they may be one,
even as we are one: John xvii. 22.

I in them and thou in me, that they may
be made perfect in one; and that the world
may know that thou hast sent me, and hast
loved them as thou hast loved me. John xvii. 23.

Father, I will that they also, whom thou
hast given me, be with me where I am; that
they may behold my glory, which thou hast
given me: for thou lovedst me before the
foundation of the world. John xvii. 24.

Ye both know me, and ye know whence I
am: and I am not come of myself, but he
that sent me is true, whom ye know not. John vii. 28.

But I know him ; for I am from him, and he hath sent me. John vii. 29.

I am the way, the truth, and the life : no man cometh unto the Father, but by me. John xiv. 6.

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself : but the Father that dwelleth in me, he doeth the works. John xiv. 10.

He that believeth on me, believeth not on me, but on him that sent me. John xii. 44.

Believe me that I *am* in the Father, and the Father in me : or else believe me for the very works' sake. John xiv. 11.

If I do not the works of my Father, believe me not. John x. 37.

But if I do, though ye believe not me, believe the works ; that ye may know, and believe, that the Father *is* in me, and I in him. John x. 38.¹

All things are delivered unto me of my Father : and no man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. Math. xi. 27.

All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*. Luke x. 22.

Not that any man hath seen the Father, save he which is of God, he hath seen the Father. John vi. 46.

Ye neither know me, nor my Father : if ye had known me, ye should have known my Father also. John viii. 19

Dost thou believe on the Son of God? John ix. 35.

I that speak unto thee am *he*. John iv. 26.

Thou hast both seen him, and it is he that talketh with thee. John ix. 37.

Even *the same* that I said unto you from the beginning. John viii. 25.

All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew *it* unto you. John xvi. 15.

For as the Father raiseth up the dead, and quickeneth *them* ; even so the Son quickeneth whom he will. John v. 21.

For as the Father hath life in himself ; so hath he given to the Son to have life in himself. John v. 26.

And hath given him authority to execute judgment also, because he is the Son of man. John v. 27.

For the Father judgeth no man, but hath committed all judgment unto the Son : John v. 22.

That all *men* should honour the Son, even as they honour the Father. He that honour-eth not the Son honoureth not the Father which hath sent him. John v. 23.

All power is given unto me in heaven and in earth. Math. xxviii. 18

For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works. Math. xvi. 27.

Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. John i. 51.

Hereafter shall the Son of man sit on the right hand of the power of God. Luke xxii. 69.

Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Math. xxvi. 64.

I am : and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Mark xiv. 62.

At that day ye shall know that I *am* in my Father, and ye in me, and I in you. John xiv. 20

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Math. x. 32.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Math. x. 33.

He that hateth me hateth my Father also. John xv. 23.

This is the work of God, that ye believe on him whom he hath sent. John vi. 29.

Let not your heart be troubled ; ye believe in God, believe also in me. John xiv. 1.

For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. John xvi. 27.

And blessed is *he*, whosoever shall not be offended in me. Math. xi. 6.

And blessed is he, whosoever shall not be offended in me. Luke vii. 23.

I can of mine own self do nothing : as I hear, I judge : and my judgment is just ; because I seek not mine own will, but the will of the Father which hath sent me. John v. 30.

And yet if I judge, my judgment is true : John viii. 16.
for I am not alone, but I and the Father
that sent me.

And he that sent me is with me : the John viii. 29.
Father hath not left me alone ; for I do
always those things that please him.

And I seek not mine own glory : there is John viii. 50.
one that seeketh and judgeth.

Now is the Son of man glorified, and God John xiii. 31.
is glorified in him.

If God be glorified in him, God shall also John xiii. 32.
glorify him in himself, and shall straightway
glorify him.

If I bear witness of myself, my witness is John v. 31.
not true.

There is another that beareth witness of John v. 32.
me ; and I know that the witness which he
witnesseth of me is true.

If any man will do his will, he shall know John vii. 17.
of the doctrine, whether it be of God, or
whether I speak of myself.

He that speaketh of himself seeketh his John vii. 18.
own glory : but he that seeketh his glory
that sent him, the same is true, and no un-
righteousness is in him.

If I honour myself, my honour is nothing : John viii. 54.
it is my Father that honoureth me : of whom
ye say, that he is your God :

Yet ye have not known him ; but I know John viii. 55.
him : and if I should say, I know him not, I
shall be a liar like unto you : but I know
him, and keep his saying.

I receive not honour from men. John v. 41.

But I receive not testimony from man : but these things I say, that ye might be saved. John v. 34.

But I have greater witness than *that* of John : for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

Search the Scriptures ; for in them ye think ye have eternal life : and they are they which testify of me. John v. 39.

Your father Abraham rejoiced to see my day : and he saw *it*, and was glad. John viii. 56.

Though I bear record of myself, *yet* my record is true : for I know whence I came, and whither I go ; but ye cannot tell whence I come, and whither I go. John viii. 14.

It is also written in your law, that the testimony of two men is true. John viii. 17.

I am one that bear witness of myself, and the Father that sent me beareth witness of me. John viii. 18.

I told you, and ye believed not : the works that I do in my Father's name, they bear witness of me. John x. 25.

Go and shew John again those things which ye do hear and see : Math. xi. 4.

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. Math. xi. 5.

Go your way, and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. Luke vii. 22.

Ye are from beneath ; I am from above : ye are of this world ; I am not of this world. John viii. 23.

And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven. John iii. 13.

What and if ye shall see the Son of man ascend up where he was before ? John vi. 62.

I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst. John vi. 35.

I am the living bread which came down from heaven : if any man eat of this bread, he shall live forever : and the bread that I will give is my flesh, which I will give for the life of the world. John vi. 51.

I am that bread of life. John vi. 48.

I have meat to eat that ye know not of. John iv. 32.

Is it not written in your law, I said, Ye are gods ? John x. 34.

If he called them gods, unto whom the word of God came, and the Scripture cannot be broken ; John x. 35.

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest ; because I said, I am the Son of God ? John x. 36.

My Father worketh hitherto, and I work. John v. 17.

Verily, verily, I say unto you, The Son John v. 19.
can do nothing of himself, but what he seeth
the Father do: for what things soever he
doeth, these also doeth the Son likewise.

For the Father loveth the Son, and shew- John v. 20.
eth him all things that himself doeth: and
he will shew him greater works than these,
that ye may marvel.

What think ye of Christ? whose Son is he? Math. xxii. 42.

How then doth David in spirit call him Math. xxii. 43.
Lord, saying,

The Lord said unto my Lord, Sit thou on Math. xxii. 44.
my right hand, till I make thine enemies thy
footstool?

If David then call him Lord, how is he Math. xxii. 45.
his Son?

How say the scribes that Christ is the Son Mark xii. 35.
of David?

For David himself said by the Holy Ghost, Mark xii. 36.
The Lord said to my Lord, Sit thou on my
right hand, till I make thine enemies thy
footstool.

David therefore himself calleth him Lord; Mark xii. 37.
and whence is he *then* his son?

How say they that Christ is David's son? Luke xx. 41.

And David himself saith in the book of Luke xx. 42.
Psalms, The Lord said unto my Lord, Sit
thou on my right hand,

Till I make thine enemies thy footstool. Luke xx. 43.

David therefore calleth him Lord, how is Luke xx. 44.
he then his son?

Whom do men say that I, the Son of man, Math. xvi. 13.
am?

Whom do men say that I am?

Mark viii. 27.

Whom say the people that I am?

Luke ix. 18.

But whom say ye that I am?

Math. xvi. 15.

But whom say ye that I am?

Mark viii. 29.

But whom say ye that I am?

Luke ix. 20.

Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

Math. xvi. 17.

Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Math. xxi. 42.

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Math. xxi. 44.

And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner:

Mark xii. 10.

This was the Lord's doing, and it is marvellous in our eyes?

Mark xii. 11

What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

Luke xx. 17.

Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

Luke xx. 18.

But I say unto you, That in this place is *one* greater than the temple.

Math. xii. 6.

I tell you that, if these should hold their peace, the stones would immediately cry out.

Luke xix. 40

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Luke xi. 20.

Therefore the Son of man is Lord also of the sabbath. Mark ii. 28.

That the Son of man is Lord also of the sabbath. Luke vi. 5.

If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. John iv. 10.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. Math. xii. 41.

The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. Math. xii. 42.

The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. Luke xi. 31.

The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. Luke xi. 32.

For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk? Math. ix. 5.

But that ye may know that the Son of man hath power on earth to forgive sins, Arise, take up thy bed, and go unto thine house. Math. ix. 6.

Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee ; or to say, Arise, and take up thy bed, and walk ? Mark ii. 9.

But that ye may know that the Son of man hath power on earth to forgive sins, Mark ii. 10.

I say unto thee, Arise, and take up thy bed, and go thy way into thine house. Mark ii. 11.

Whether is easier, to say, Thy sins be forgiven thee ; or to say, Rise up and walk ? Luke v. 23.

But that ye may know that the Son of man hath power upon earth to forgive sins, Luke v. 24.
I say unto thee, Arise, and take up thy couch, and go into thine house.

Neither be ye called masters : for one is your Master, *even* Christ. Math. xxiii. 10.

This voice came not because of me, but for your sakes. John xii. 30.

Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. John xviii. 37.

My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence. John xviii. 36.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ? Math. xxvi. 53.

Thou couldst have no power *at all* against me, except it were given thee from above : therefore he that delivered me unto thee hath the greater sin.

Thou sayest.

Math. xxvii. 11

Thou sayest *it*.

Mark xv. 2.

Thou sayest *it*.

Luke xxiii. 3.

Ye say that I am.

Luke xxii. 70.

For him hath God the Father sealed.

John vi. 27.

HIS HUMANITY.

SUFFER *it to be so* now: for thus it becometh us to fulfil all righteousness. Math. iii. 15.

The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head. Math. viii. 20.

Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. Luke ix. 58.

Why trouble ye the woman? for she hath wrought a good work upon me. Math. xxvi. 10.

Why trouble ye her? she hath wrought a good work on me. Mark xiv. 6.

Let her alone: against the day of my burying hath she kept this. John xii. 7.

For ye have the poor always with you; but me ye have not always. Math. xxvi. 11.

For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. Mark xiv. 7.

For the poor always ye have with you; but me ye have not always. John xii. 8.

For in that she hath poured this ointment on my body, she did *it* for my burial. Math. xxvi. 12.

She hath done what she could: she is come aforehand to anoint my body to the burying. Mark. xiv. 8.

Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her. Math. xxvi. 13.

Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her. Mark xiv. 9.

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. Math. xi. 19.

The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! Luke vii. 34.

My soul is exceeding sorrowful even unto death: tarry ye here, and watch with me. Math. xxvi. 38

My soul is exceeding sorrowful, unto death: tarry ye here, and watch. Mark xiv. 34.

Ye are they which have continued with me in my temptations. Luke xxii. 28.

Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Math. xxvi. 45.

Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Mark xiv. 41.

O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*. Math. xxvi. 39.

O my Father, if this cup may not pass away from me, except I drink it, thy will be done. Math. xxvi. 42.

Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. Mark xiv. 36.

Father, if thou be willing, remove this cup from me : nevertheless, not my will, but thine, be done. Luke xxii. 42.

Woman, behold thy son ! John xix. 26.

I thirst. John xix. 28.

Eli, Eli, lama Sabachthani? My God, my God, why hast thou forsaken me? Math. xxvii. 46.

Eloi, Eloi, lama Sabachthani? My God, my God, why hast thou forsaken me? Mark xv. 34.

Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have. Luke xxiv. 39.

Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side : and be not faithless, but believing. John xx. 27.

Have ye here any meat? Luke xxiv. 41.

Children, have ye any meat? John xxi. 5.

Come *and* dine. John xxi. 12.

Give me to drink. John iv. 7.

HIS MISSION.

HE that hath ears to hear, let him hear. Math. xi. 15.
 If any man have ears to hear, let him hear. Mark vii. 16.

For there is nothing hid, which shall not be manifested ; neither was any thing kept secret, but that it should come abroad. Mark iv. 22.

For nothing is secret, that shall not be made manifest ; neither *anything* hid, that shall not be known and come abroad. Luke viii. 17.

For there is nothing covered, that shall not be revealed ; neither hid, that shall not be known. Luke xii. 2.

Therefore, whatsoever ye have spoken in darkness shall be heard in the light ; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops. Luke xii. 3.

Is a candle brought to be put under a bushel, or under a bed ? and not to be set on a candlestick ? Mark iv. 21.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed ; but setteth *it* on a candlestick, that they which enter in may see the light. Luke viii. 16.

No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. Luke xi. 33.

I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life. John viii. 12.

I am come a light into the world, that whosoever believeth on me should not abide in darkness. John xii. 46.

As long as I am in the world, I am the light of the world. John ix. 5.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. John iii. 19.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. John iii. 20.

But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. John iii. 21.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. John xviii. 37.

And if any man hear my words, and believe not, I judge him not : for I came not to judge the world, but to save the world. John xii. 47.

For God sent not his Son into the world to condemn the world ; but that the world through him might be saved. John iii. 17.

Ye judge after the flesh ; I judge no man. John viii. 15.

And yet if I judge, my judgment is true : for I am not alone, but I and the Father that sent me. John viii. 16.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. John xii. 48.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. John xii. 49.

And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. John xii. 50.

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. John v. 30.

For I came down from heaven, not to do mine own will, but the will of him that sent me. John vi. 38.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John vi. 39.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John vi. 40.

For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. John ix. 39.

Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. John xi. 9.

But if a man walk in the night, he stumbleth, because there is no light in him. John xi. 10.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. John x. 1.

But he that entereth in by the door is the shepherd of the sheep. John x. 2.

To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. John x. 3

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice. John x. 4.

And a stranger will they not follow, but will flee from him ; for they know not the voice of strangers. John x. 5.

Verily, verily, I say unto you, I am the door of the sheep. John x. 7.

I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John x. 9.

The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have *it* more abundantly. John x. 10

I am the good shepherd : the good shepherd giveth his life for the sheep. John x. 11.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep. John x. 12.

The hireling fleeth, because he is an hireling, and careth not for the sheep. John x. 13.

I am the good shepherd, and know my *sheep*, and am known of mine. John x. 14.

As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep. John x. 15.

And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, *and* one shepherd. John x. 16.

Therefore doth my father love me, because I lay down my life, that I might take it again. John x. 17.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. John x. 18.

My sheep hear my voice, and I know them, and they follow me. John x. 27.

And I give unto them eternal life ; and they shall never perish, neither shall any *man* pluck them out of my hand. John x. 28.

My Father, which gave *them* me, is greater than all ; and no *man* is able to pluck *them* out of my Father's hand. John x. 29.

Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. Math. v. 17.

For the Son of man is not come to destroy men's lives, but to save *them*. Luke ix. 56.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live. John v. 25.

Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice. John v. 28.

And shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation. John v. 29.

They that be whole need not a physician, but they that are sick. Math. ix. 12.

But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice : for I am not come to call the righteous, but sinners to repentance. Math. ix. 13.

They that are whole have no need of the physician, but they that are sick : I came not to call the righteous, but sinners to repentance. Mark ii. 17.

They that are whole need not a physician ; but they that are sick. Luke v. 31.

I came not to call the righteous, but sinners to repentance. Luke v. 32.

For the Son of man is come to save that which was lost. Math. xviii. 11.

For the Son of man is come to seek and to save that which was lost. Luke xix. 10.

How think ye ? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ? Math. xviii. 12.

And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. Math. xviii. 13.

Think not that I am come to send peace on earth : I came not to send peace, but a sword. Math. x. 34.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. Math. x. 35.

And a man's foes *shall be* they of his own household. Math. x. 36.

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division : Luke xii. 51.

For from henceforth there shall be five in one house divided, three against two, and two against three. Luke xii. 52.

The father *shall be* divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. Luke xii. 53

I am come to send fire on the earth; and what will I, if it be already kindled? Luke xii. 49

The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. John vii. 7.

How is it that ye sought me? wist ye not that I must be about my Father's business? Luke ii. 49.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work. John ix. 4.

But I have a baptism to be baptized with; and how am I straitened till it be accomplished ! Luke xii. 50.

Now is my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour. John xii. 27.

My meat is to do the will of him that sent me, and to finish his work. John iv. 34.

My doctrine is not mine, but his that sent me. John vii. 16.

Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me ; and he that receiveth me receiveth him that sent me. John xiii. 20.

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Math. iv. 4.

It is written, That man shall not live by bread alone, but by every word of God. Luke iv. 4.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die. John vi. 50.

This is that bread which came down from heaven : not as your fathers did eat manna, and are dead : he that eateth of this bread shall live for ever. John vi. 58.

For my flesh is meat indeed, and my blood is drink indeed. John vi. 55.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. John vi. 56.

Whosoever drinketh of this water shall thirst again : John iv. 13.

But whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life. John iv. 14.

The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luke iv. 18.

To preach the acceptable year of the Lord.

Luke iv. 19.

This day is this Scripture fulfilled in your ears.

Luke iv. 21.

Ye will surely say unto me this proverb, Physician, heal thyself : whatsoever we have heard done in Capernaum, do also here in thy country.

Luke iv. 23.

Verily I say unto you, No prophet is accepted in his own country.

Luke iv. 24.

But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land.

Luke iv. 25.

But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

Luke iv. 26.

And many lepers were in Israel in the time of Eliseus the prophet ; and none of them was cleansed, saving Naaman the Syrian.

Luke iv. 27.

I have many things to say and to judge of you : but he that sent me is true ; and I speak to the world those things which I have heard of him.

John viii. 26.

It is not meet to take the children's bread, and to cast *it to* dogs.

Math. xv. 26.

Let the children first be filled : for it is not meet to take the children's bread, and to cast *it* unto the dogs. Mark vii. 27.

Let us go into the next towns, that I may preach there also : for therefore came I forth. Mark i. 38.

I must preach the kingdom of God to other cities also : for therefore am I sent. Luke iv. 43.

Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him. John ix. 2.

This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. John xi. 4.

Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected. Luke xiii. 32.

Nevertheless I must walk to-day, and to-morrow, and the *day* following : for it cannot be that a prophet perish out of Jerusalem. Luke xiii. 33.

For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. Luke xi. 30.

Man, who made me a judge or a divider over you? Luke xii. 14.

Hear another parable : There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country : Math. xxi. 33

And when the time of the fruit drew near, Math. xxi. 34.
he sent his servants to the husbandmen, that
they might receive the fruits of it.

And the husbandmen took his servants, Math. xxi. 35
and beat one, and killed another, and stoned
another.

Again, he sent other servants more than Math. xxi. 36.
the first : and they did unto them likewise.

But last of all he sent unto them his son, Math. xxi. 37.
saying, They will reverence my son.

But when the husbandmen saw the son, Math. xxi. 38.
they said among themselves, This is the heir ;
come, let us kill him, and let us seize on his
inheritance.

And they caught him, and cast *him* out of Math. xxi. 39.
the vineyard, and slew *him*.

When the lord therefore of the vineyard Math. xxi. 40.
cometh, what will he do unto those husband-
men?

A *certain* man planted a vineyard, and set Math. xii. 1.
a hedge about *it*, and digged *a place for* the
winefat, and built a tower, and let it out to
husbandmen, and went into a far country.

And at the season he sent to the husband- Math. xii. 2.
men a servant, that he might receive from
the husbandmen of the fruit of the vine-
yard.

And they caught *him*, and beat him, and Math. xii. 3.
sent *him* away empty.

And again he sent unto them another Math. xii. 4
servant ; and at him they cast stones, and
wounded *him* in the head, and sent *him*
away shamefully handled.

And again he sent another ; and him they killed, and many others ; beating some, and killing some. Mark xii. 5.

Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son. Mark xii. 6.

But those husbandmen said among themselves, This is the heir ; come, let us kill him, and the inheritance shall be ours. Mark xii. 7.

And they took him, and killed *him*, and cast *him* out of the vineyard. Mark xii. 8.

What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. Mark xii. 9.

A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. Luke xx. 9.

And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard : but the husbandman beat him, and sent *him* away empty. Luke xx. 10.

And again he sent another servant : and they beat him also, and entreated *him* shamefully, and sent *him* away empty. Luke xx. 11.

And again he sent a third : and they wounded him also, and cast him out. Luke xx. 12.

Then said the lord of the vineyard, What shall I do? I will send my beloved son : it may be they will reverence *him* when they see him. Luke xx. 13.

But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir : come, let us kill him, that the inheritance may be ours. Luke xx. 14.

So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them? Luke xx. 15.

He shall come and destroy these husbandmen, and shall give the vineyard to others. Luke xx. 16.

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HIS MINISTRY.

WOMAN, what have I to do with thee? John ii. 4.
mine hour is not yet come.

For even the Son of man came not to be Mark x. 45.
ministered unto, but to minister, and to give
his life a ransom for many.

Even as the Son of man came not to be Math. xx. 28.
ministered unto, but to minister, and to give
his life a ransom for many.

Yet a little while is the light with you. John xii. 35.
Walk while ye have the light, lest darkness
come upon you : for he that walketh in dark-
ness knoweth not whither he goeth.

While ye have light, believe in the light, John xii. 36.
that ye may be the children of light.

Verily, verily, I say unto thee, We speak John iii. 11.
that we do know, and testify that we have
seen ; and ye receive not our witness.

The harvest truly *is* plenteous, but the Math. ix. 37.
labourers *are* few ;

Pray ye therefore the Lord of the harvest, Math. ix. 38.
that he will send forth labourers into his
harvest.

The harvest truly *is* great, but the labour- Luke x. 2.
ers *are* few : pray ye therefore the Lord of
the harvest, that he would send forth labour-
ers into his harvest.

Say not ye, There are yet four months, John iv. 35.
and *then* cometh harvest? behold, I say

unto you, Lift up your eyes, and look on the fields ; for they are white already to harvest.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal : that both he that soweth and he that reapeth may rejoice together. John iv. 36.

And herein is that saying true, One soweth, and another reapeth. John iv. 37.

I sent you to reap that whereon ye bestowed no labour : other men laboured, and ye are entered into their labours. John iv. 38.

Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand. Math. xii. 25

And if a kingdom be divided against itself, that kingdom cannot stand. Mark iii. 24.

And if a house be divided against itself, that house cannot stand. Mark iii. 25.

Every kingdom divided against itself is brought to desolation ; and a house *divided* against a house falleth. Luke xi. 17.

And if Satan cast out Satan, he is divided against himself ; how shall then his kingdom stand ? Math. xii. 26.

How can Satan cast out Satan ? Mark iii. 23.

And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. Mark iii. 26.

If Satan also be divided against himself, how shall his kingdom stand ? because ye say that I cast out devils through Beelzebub. Luke xi. 18.

And if I by Beelzebub cast out devils, by whom do your children cast *them* out ? therefore they shall be your judges. Math. xii. 27.

And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. Luke xi. 19.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Math. xii. 28.

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. Luke xi. 20.

Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. Math. xii. 29.

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Mark iii. 27.

When a strong man armed keepeth his palace, his goods are in peace: Luke xi. 21.

But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. Luke xi. 22.

He that is not with me is against me; and he that gathereth not with me scattereth abroad. Math. xii. 30.

He that is not with me is against me; and he that gathereth not with me scattereth. Luke xi. 23.

Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then they shall fast. Math. ix. 15.

Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. Mark ii. 19.

Can ye make the children of the bride-chamber fast, while the bridegroom is with them? Luke v. 34.

MEDIATOR, CONSOLER, INTER-
CESSOR, REDEEMER.

I AM the way, and the truth and the life : no John xiv. 6.
man cometh unto the Father, but by me.

I am the true vine, and my Father is the John xv. 1.
husbandman.

Every branch in me that beareth not fruit John xv. 2.
he taketh away : and every *branch* that bear-
eth fruit, he purgeth it, that it may bring
forth more fruit.

Abide in me, and I in you. As the branch John xv. 4.
cannot bear fruit of itself, except it abide in
the vine ; no more can ye, except ye abide
in me.

I am the vine, ye *are* the branches. He John xv. 5.
that abideth in me, and I in him, the same
bringeth forth much fruit ; for without me ye
can do nothing.

If a man abide not in me, he is cast John xv. 6.
forth as a branch, and is withered ; and men
gather them, and cast *them* into the fire, and
they are burned.

As the Father hath loved me, so have I John xv. 9.
loved you : continue ye in my love.

If ye keep my commandments, ye shall John xv. 10.
abide in my love ; even as I have kept my
Father's commandments, and abide in his
love.

These things have I spoken unto you, that John xv. 11.
my joy might remain in you, and *that* your
joy might be full.

Henceforth I call you not servants ; for John xv. 15.
the servant knoweth not what his lord doeth :
but I have called you friends ; for all things
that I have heard of my Father I have made
known unto you.

Ye have not chosen me, but I have chosen John xv. 16.
you, and ordained you, that ye should go
and bring forth fruit, and *that* your fruit
should remain ; that whatsoever ye shall ask
of the Father in my name, he may give it
you.

Verily, verily, I say unto you, I am the John x. 7.
door of the sheep.

I am the door : by me if any man enter John x. 9.
in, he shall be saved, and shall go in and
out, and find pasture.

Weep not. Luke vii. 13.

Come unto me, all *ye* that labour and are Math. xi. 28.
heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me ; Math. xi. 29.
for I am meek and lowly in heart : and ye
shall find rest unto your souls.

For my yoke *is* easy, and my burden is Math. xi. 30.
light.

All that the Father giveth me shall come John vi. 37.
to me ; and him that cometh to me I will in
no wise cast out.

If any man thirst, let him come unto me, John vii. 37.
and drink.

Let not your heart be troubled : ye believe John xiv. 1.
in God, believe also in me.

Peace I leave with you, my peace I give John xiv. 27.
unto you : not as the world giveth, give I

unto you. Let not your heart be troubled, neither let it be afraid.

In my Father's house are many mansions : John xiv. 2.
if *it were* not so, I would have told you. I go to prepare a place for you.

And whatsoever ye shall ask in my name, John xiv. 13.
that will I do, that the Father may be glorified in the Son.

If ye shall ask anything in my name, I will do *it*. John xiv. 14.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. John xiv. 16.

And in that day ye shall ask me nothing. John xvi. 23.
Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full. John xvi. 24.

The Spirit of the Lord *is* upon me, because Luke iv. 18.
he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

To preach the acceptable year of the Lord. Luke iv. 19.

This day is this Scripture fulfilled in your ears. Luke iv. 21.

And I, if I be lifted up from the earth, John xii. 32.
will draw all *men* unto me.

These things have I spoken unto you, that ye should not be offended. John xvi. 1.

But these things have I told you, that John xvi. 4.
when the time shall come, ye may remember
that I told you of them. And these things
I said not unto you at the beginning, be-
cause I was with you.

These things I have spoken unto you, that John xvi. 33.
in me ye might have peace. In the world
ye shall have tribulation: but be of good
cheer; I have overcome the world.

Jesus said unto her, I am the resurrection, John xi. 25.
and the life: he that believeth in me, though
he were dead, yet shall he live:

And whosoever liveth and believeth in me John xi. 26.
shall never die. Believest thou this?

If the world hate you, ye know that it John xv. 18.
hated me before *it hated* you.

If ye were of the world, the world would John xv. 19.
love his own; but because ye are not of the
world, but I have chosen you out of the
world, therefore the world hateth you.

Are not two sparrows sold for a farthing? Math. x. 29.
and one of them shall not fall on the ground
without your Father.

But the very hairs of your head are all Math. x. 30.
numbered.

Fear ye not therefore, ye are of more value Math. x. 31.
than many sparrows.

III.

THE HOLY GHOST.

AND I will pray the Father, and he shall John xiv. 16.
 give you another Comforter, that he
 may abide with you for ever ;

Even the Spirit of truth ; whom the world John xiv. 17.
 cannot receive, because it seeth him not,
 neither knoweth him : but ye know him ; for
 he dwelleth with you, and shall be in you.

But the Comforter, *which is* the Holy John xiv. 26.
 Ghost, whom the Father will send in my
 name, he shall teach you all things, and
 bring all things to your remembrance, what-
 soever I have said unto you.

But when the Comforter is come, whom I John xv. 26.
 will send unto you from the Father, *even* the
 Spirit of truth, which proceedeth from the
 Father, he shall testify of me.

Nevertheless I tell you the truth ; It is ex- John xvi. 7.
 pedient for you that I go away : for if I go
 not away, the Comforter will not come unto
 you ; but if I depart, I will send him unto
 you.

And when he is come, he will reprove the John xvi. 8.
 world of sin, and of righteousness, and of
 judgment :

Of sin, because they believe not on me ; John xvi. 9.

Of righteousness, because I go to my John xvi. 10.
 Father, and ye see me no more ;

Of judgment, because the prince of this John xvi. 11. world is judged.

Howbeit when he, the Spirit of truth, is John xvi. 13. come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

He shall glorify me: for he shall receive John xvi. 14. of mine, and shall shew *it* unto you.

But ye shall receive power, after that the Acts i. 8. Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Go ye therefore, and teach all nations, Math. xxviii. 19. baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

And when they bring you unto the syna- Luke xii. 11. gogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say.

But when they deliver you up, take no Math. x. 19. thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

For the Holy Ghost shall teach you in the Luke xii. 12. same hour what ye ought to say.

For it is not ye that speak, but the Spirit Math. x. 20. of your Father which speaketh in you.

It is the Spirit that quickeneth; the flesh John vi. 63. profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

Receive ye the Holy Ghost.

- John xx. 22.

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme : Mark iii. 28.

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Mark iii. 29.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. Math. xii. 31.

And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come. Math. xii. 32.

And whosoever shall speak a word against the Son of man, it shall be forgiven him : but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. Luke xii. 10.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit. John iii. 8.

THE KINGDOM OF GOD AND
OF HEAVEN.

THE KINGDOM OF GOD AND OF HEAVEN.

THE kingdom of God cometh not with observation : Luke xvii. 20.

Neither shall they say, Lo here ! or, lo there ! for, behold, the kingdom of God is within you. Luke xvii. 21.

The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel. Mark i. 15.

Repent : for the kingdom of heaven is at hand. Math. iv. 17.

And as ye go, preach, saying, The kingdom of heaven is at hand. Math. x. 7.

For all the prophets and the law prophesied until John. Math. xi. 13.

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. Math. xi. 12.

And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. Luke xiii. 29.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. Math. viii. 12.

Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. Math. xvi. 28.

Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. Mark ix. 1.

But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. Luke ix. 27.

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. Luke xi. 20.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Luke xxi. 31.

Even the very dust of your city, which cleaveth on us, we do wipe off against you : notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. Luke x. 11.

But rather seek ye the kingdom of God ; and all these things shall be added unto you. Luke xii. 31.

But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you. Math. vi. 33.

For I say unto you, That except your righteousness shall exceed the *righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Math. v. 20.

Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? Mark iv. 30.

It is like a grain of mustard seed, which, Mark iv. 31
when it is sown in the earth, is less than all
the seeds that be in the earth :

But when it is sown, it groweth up, and Mark iv. 32.
becometh greater than all herbs, and shoot-
eth out great branches ; so that the fowls of
the air may lodge under the shadow of it.

The kingdom of heaven is like to a grain Math. xiii. 31.
of mustard seed, which a man took, and
sowed in his field :

Which indeed is the least of all seeds : but Math. xiii. 32.
when it is grown, it is the greatest among
herbs, and becometh a tree, so that the birds
of the air come and lodge in the branches
thereof.

Unto what is the kingdom of God like ? Luke xiii. 18.
and whereunto shall I resemble it ?

It is like a grain of mustard seed, which a Luke xiii. 19.
man took, and cast into his garden ; and it
grew, and waxed a great tree ; and the fowls
of the air lodged in the branches of it.

The kingdom of heaven is likened unto a Math. xiii. 24.
man which sowed good seed in his field :

But while men slept, his enemy came and Math. xiii. 25.
sowed tares among the wheat, and went his
way.

But when the blade was sprung up, and Math. xiii. 26.
brought forth fruit, then appeared the tares
also.

So the servants of the householder came Math. xiii. 27.
and said unto him, Sir, didst not thou sow
good seed in thy field ? from whence then
hath it tares ?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? Math. xiii. 28.

But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them. Math. xiii. 29.

Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn. Math. xiii. 30.

He that soweth the good seed is the Son of man ; Math. xiii. 37.

The field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; Math. xiii. 38.

The enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. Math. xiii. 39.

As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. Math. xiii. 40.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; Math. xiii. 41.

And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. Math. xiii. 42.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. Math. xiii. 43.

So is the kingdom of God, as if a man should cast seed into the ground ; Mark iv. 26.

And should sleep, and rise night and day, Mark iv. 27.
and the seed should spring and grow up, he
knoweth not how.

For the earth bringeth forth fruit of her- Mark iv. 28.
self; first the blade, then the ear, after that
the full corn in the ear.

But when the fruit is brought forth, im- Mark iv. 29.
mediately he putteth in the sickle, because
the harvest is come.

Whereunto shall I liken the kingdom of Luke xiii. 20.
God?

It is like leaven, which a woman took and Luke xiii. 21.
hid in three measures of meal, till the whole
was leavened.

The kingdom of heaven is like unto leaven, Math. xiii. 33.
which a woman took, and hid in three meas-
ures of meal, till the whole was leavened.

Again, the kingdom of heaven is like unto Math. xiii. 44.
treasure hid in a field; the which when a
man hath found, he hideth, and for joy
thereof goeth and selleth all that he hath,
and buyeth that field.

Again, the kingdom of heaven is like unto Math. xiii. 45.
a merchant man, seeking goodly pearls:

Who, when he had found one pearl of Math. xiii. 46.
great price, went and sold all that he had,
and bought it.

Again, the kingdom of heaven is like unto Math. xiii. 47.
a net, that was cast into the sea, and gath-
ered of every kind:

Which, when it was full, they drew to Math. xiii. 48.
shore, and sat down, and gathered the good
into vessels, but cast the bad away.

So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just, Math. xiii. 49.

And shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth. Math. xiii. 50.

Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old. Math. xiii. 52

For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. Math. xxv. 14.

And unto one he gave five talents, to another two, and to another one ; to every man according to his several ability ; and straightway took his journey. Math. xxv. 15.

Then he that had received the five talents went and traded with the same, and made *them* other five talents. Math. xxv. 16.

And likewise he that *had received* two, he also gained other two. Math. xxv. 17.

But he that had received one went and digged in the earth, and hid his lord's money. Math. xxv. 18.

After a long time the lord of those servants cometh, and reckoneth with them. Math. xxv. 19.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : behold, I have gained beside them five talents more. Math. xxv. 20.

His lord said unto him, Well done, *thou* Math. xxv. 21.
good and faithful servant: thou hast been
faithful over a few things, I will make thee
ruler over many things: enter thou into the
joy of thy lord.

He also that had received two talents Math. xxv. 22.
came and said, Lord, thou deliveredst unto
me two talents: behold, I have gained two
other talents beside them.

His lord said unto him, Well done, good Math. xxv. 23.
and faithful servant; thou hast been faith-
ful over a few things, I will make thee ruler
over many things: enter thou into the joy of
thy lord.

Then he which had received the one talent Math. xxv. 24.
came and said, Lord, I knew thee that thou
art a hard man, reaping where thou hast not
sown, and gathering where thou hast not
strewed:

And I was afraid, and went and hid thy Math. xxv. 25.
talent in the earth: lo, *there* thou hast *that*
is thine.

His lord answered and said unto him, Math. xxv. 26.
Thou wicked and slothful servant, thou
knewest that I reap where I sowed not, and
gather where I have not strewed:

Thou oughtest therefore to have put my Math. xxv. 27.
money to the exchangers, and *then* at my
coming I should have received mine own
with usury.

Take therefore the talent from him, Math. xxv. 28.
and give *it* unto him which hath ten
talents,

For unto every one that hath shall be given, and he shall have abundance : but from him that hath not shall be taken away even that which he hath. Math. xxv. 29.

And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth. Math. xxv. 30.

A certain nobleman went into a far country to receive for himself a kingdom, and to return. Luke xix. 12.

And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. Luke xix. 13.

But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. Luke xix. 14.

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Luke xix. 15.

Then came the first, saying, Lord, thy pound hath gained ten pounds. Luke xix. 16.

And he said unto him, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities. Luke xix. 17.

And the second came, saying, Lord, thy pound hath gained five pounds. Luke xix. 18.

And he said likewise to him, Be thou also over five cities. Luke xix. 19.

And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin : Luke xix. 20.

For I feared thee, because thou art an austere man : thou takest up that thou layedst not down, and reapest that thou didst not sow. Luke xix. 21.

And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow :

Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? Luke xix. 23.

And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. Luke xix. 24.

(And they said unto him, Lord, he hath ten pounds.) Luke xix. 25.

For I say unto you, That unto every one which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him. Luke xix. 26.

But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me. Luke xix. 27.

Behold, a sower went forth to sow ; Math. xiii. 3.

And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up : Math. xiii. 4.

Some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth : Math. xiii. 5.

And when the sun was up, they were scorched ; and because they had no root, they withered away. Math. xiii. 6.

And some fell among thorns; and the thorns sprung up, and choked them: Math. xiii. 7.

But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Math. xiii. 8.

Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Math. xiii. 11.

Hear ye therefore the parable of the sower. Math. xiii. 18.

When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. Math. xiii. 19.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Math. xiii. 20.

Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. Math. xiii. 21.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. Math. xiii. 22.

But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty. Math. xiii. 23.

Hearken; Behold, there went out a sower to sow: Mark iv. 3.

And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. Mark iv. 4.

And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: Mark iv. 5.

But when the sun was up, it was scorched; and because it had no root, it withered away. Mark iv. 6.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. Mark iv. 7.

And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some a hundred. Mark iv. 8.

And he said unto them, Know ye not this parable? and how then will ye know all parables? Mark iv. 13.

Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables: Mark iv. 11.

The sower soweth the word. Mark iv. 14.

And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. Mark iv. 15.

And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; Mark iv. 16.

And have no root in themselves, and so endure but for a time ; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. Mark iv. 17.

And these are they which are sown among thorns ; such as hear the word, Mark iv. 18.

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. Mark iv. 19.

And these are they which are sown on good ground ; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some a hundred. Mark iv. 20.

A sower went out to sow his seed : and as he sowed, some fell by the way side ; and it was trodden down, and the fowls of the air devoured it. Luke viii. 5.

And some fell upon a rock ; and as soon as it was sprung up, it withered away, because it lacked moisture. Luke viii. 6.

And some fell among thorns ; and the thorns sprang up with it, and choked it. Luke viii. 7.

And other fell on good ground, and sprang up, and bare fruit a hundredfold. He that hath ears to hear, let him hear. Luke viii. 8.

Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand. Luke viii. 10.

Now the parable is this : The seed is the word of God. Luke viii. 11.

Those by the way side are they that hear ; Luke viii. 12.
then cometh the devil, and taketh away the
word out of their hearts, lest they should be-
lieve and be saved.

They on the rock *are they*, which, when Luke viii. 13.
they hear, receive the word with joy ; and
these have no root, which for a while be-
lieve, and in time of temptation fall away.

And that which fell among thorns are Luke viii. 14.
they, which, when they have heard, go forth,
and are choked with cares and riches and
pleasures of *this* life, and bring no fruit to
perfection.

But that on the good ground are they, Luke viii. 15.
which in an honest and good heart, having
heard the word, keep *it*, and bring forth
fruit with patience.

The kingdom of heaven is like unto a cer- Math. xxii. 2.
tain king, which made a marriage for his
son,

And sent forth his servants to call them Math. xxii. 3.
that were bidden to the wedding : and they
would not come.

Again, he sent forth other servants, saying, Math. xxii. 4.
Tell them which are bidden, Behold, I have
prepared my dinner : my oxen and *my* fat-
lings *are* killed, and all things *are* ready :
come unto the marriage.

But they made light of *it*, and went their Math. xxii. 5.
ways, one to his farm, another to his mer-
chandise :

And the remnant took his servants, and Math. xxii. 6.
entreated *them* spitefully, and slew *them*.

But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Math. xxii. 7.

Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Math. xxii. 8.

Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. Math. xxii. 9.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. Math. xxii. 10.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: Math. xxii. 11.

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Math. xxii. 12.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. Math. xxii. 13.

For many are called, but few *are* chosen. Math. xxii. 14.

And, behold, there are last which shall be first; and there are first which shall be last. Luke xiii. 30.

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. Math. xi. 11.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day Math. xxvi. 29.

when I drink it new with you in my Father's kingdom.

Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. Mark xiv. 25.

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. Luke xxii. 18.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Math. vii. 21.

THE KINGDOM ON EARTH.

THE KINGDOM ON EARTH.

I.

THE CHURCH.

WHO is my mother? and who are my brethren? Math. xii. 48.

Behold my mother and my brethren ! Math. xii. 49.

My mother and my brethren are these Luke viii. 21.
which hear the word of God, and do it.

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. Math. xii. 50.

Who is my mother, or my brethren? Mark iii. 33.

Behold my mother and my brethren ! Mark iii. 34.

For whosoever shall do the will of God, the same is my brother, and my sister, and mother. Mark iii. 35.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him. John iv. 23.

God *is* a Spirit : and they that worship him must worship *him* in spirit and in truth. John iv. 24.

By this shall all *men* know that ye are my disciples, if ye have love one to another. John xiii. 35.

Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. Luke xii. 32.

Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Math. v. 13.

Ye are the light of the world. A city that is set on a hill cannot be hid. Math. v. 14.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven ; and whatsoever ye shall loose on earth shall be loosed in heaven. Math. xviii. 18.

Whosoever sins ye remit, they are remitted unto them ; *and* whosoever *sins* ye retain, they are retained. John xx. 23.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. Math. xviii. 19.

For where two or three are gathered together in my name, there am I in the midst of them. Math. xviii. 20.

Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house. Math. v. 15.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it. Math. xvi. 18.

And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven. Math. xvi. 19.

And have ye not read this Scripture ; The stone which the builders rejected is become the head of the corner : Mark xii. 10.

He that is not with me is against me ; and he that gathereth not with me scattereth. Luke xi. 23.

Neither pray I for these alone, but for them also which shall believe on me through their word ; John xvii. 20.

That they all may be one ; as thou, Father, *art* in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. John xvii. 21.

And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened. Math. xxiv. 22.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Math. xxiv. 31.

And except that the Lord had shortened those days, no flesh should be saved : but for the elect's sake, whom he hath chosen, he hath shortened the days. Mark xiii. 20.

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Mark xiii. 27.

And if he shall neglect to hear them, tell *it* unto the church : but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Math. xviii. 17

THE HOUSE.

It is written, My house shall be called the house of prayer ; but ye have made it a den of thieves. Math. xxi. 13.

Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. Mark xi. 17.

Take these things hence ; make not my Father's house a house of merchandise. John ii. 16.

It is written, My house is the house of prayer ; but ye have made it a den of thieves. Luke xix. 46.

Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor ! Math. xxiii. 16.

Ye fools and blind : for whether is greater, the gold, or the temple that sanctifieth the gold ? Math. xxiii. 17.

And, Whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is guilty. Math. xxiii. 18.

Ye fools and blind : for whether *is* greater, the gift or the altar that sanctifieth the gift ? Math. xxiii. 19.

Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. Math. xxiii. 20.

And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. Math. xxiii. 21.

II.

THE LAW, THE SCRIPTURES, AND
THE PROPHETS.

THE law and the prophets *were* until Luke xvi. 16.
John : since that time the kingdom of
God is preached, and every man presseth
into it.

For all the prophets and the law prophe- Math. xi. 13.
sied until John.

Think not that I am come to destroy the Math. v. 17.
law, or the prophets : I am not come to
destroy, but to fulfil.

For verily I say unto you, Till heaven and Math. v. 18.
earth pass, one jot or one tittle shall in no
wise pass from the law, till all be fulfilled.

And it is easier for heaven and earth to Luke xvi. 17.
pass, than one tittle of the law to fail.

For I say unto you, that this that is writ- Luke xxii. 37.
ten must yet be accomplished in me, And he
was reckoned among the transgressors : for
the things concerning me have an end.

But how then shall the scriptures be ful- Math. xxvi. 54.
filled, that thus it must be ?

The Son of man indeed goeth, as it is Mark xiv. 21.
written of him : but woe to that man by
whom the Son of man is betrayed ! good were
it for that man if he had never been born.

And truly the Son of man goeth, as it was Luke xxii. 22.
determined : but woe unto that man by
whom he is betrayed !

But *this cometh to pass*, that the word John xv. 25.
might be fulfilled that is written in their
law, They hated me without a cause.

Thus it is written, and thus it behooved Luke xxiv. 46.
Christ to suffer, and to rise from the dead
the third day.

O fools, and slow of heart to believe all Luke xxiv. 25.
that the prophets have spoken.

Is it not written in your law, I said, Ye are John x. 34.
gods?

If he called them gods, unto whom the John x. 35.
word of God came, and the Scripture cannot
be broken ;

Say ye of him, whom the Father hath John x. 36.
sanctified, and sent into the world, Thou
blasphemest ; because I said, I am the Son
of God?

It is also written in your law, that the tes- John viii. 17.
timony of two men is true.

I am one that bear witness of myself ; and John viii. 18.
the Father that sent me, beareth witness of
me.

Did ye never read in the Scriptures, The Math xxi. 42.
stone which the builders rejected, the same
is become the head of the corner : this is the
Lord's doing, and it is marvellous in our
eyes?

And have ye not read this Scripture ; The Mark xii. 10.
stone which the builders rejected is become
the head of the corner?

What is this then that is written, The Luke xx. 17.
stone which the builders rejected, the same
is become the head of the corner?

This was the Lord's doing, and it is marvellous in our eyes? Mark xii. 11.

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John v. 39.

Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. John v. 45.

For had ye believed Moses, ye would have believed me: for he wrote of me. John v. 46.

But if ye believe not his writings, how shall ye believe my words? John v. 47.

These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Luke xxiv. 44.

Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me? John vii. 19.

I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. Mark xiv. 49.

Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. Luke xviii. 31

Ought not Christ to have suffered these things, and enter into his glory? Luke xxiv. 26

What is written in the law? how readest thou? Luke x. 26

Thou hast answered right: this do, and thou shalt live. Luke x. 28

Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets. Math vii., 12.

See thou tell no man ; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. Math. viii. 4.

See thou say nothing to any man : but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. Mark i. 44.

But go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. Luke v. 14.

Go shew yourselves unto the priests. Luke xvii. 14.

Abraham saith unto him, They have Moses and the prophets ; let them hear them. Luke xvi. 29.

And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent. Luke xvi. 30.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Luke xvi. 31.

For these be the days of vengeance, that all things which are written may be fulfilled. Luke xxi. 22.

While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the Scripture might be fulfilled. John xvii. 12.

III.

THE OLD AND NEW DISPENSATIONS.

THINK not that I am come to destroy Math. v. 17.
the law, or the prophets: I am not
come to destroy, but to fulfil.

The law and the prophets *were* until Luke xvi. 16.
John: since that time the kingdom of God
is preached, and every man presseth into it.

Your fathers did eat manna in the wilder- John vi. 49.
ness, and are dead.

Verily, verily, I say unto you, Moses gave John vi. 32.
you not that bread from heaven; but my
Father giveth you the true bread from
heaven.

For the bread of God is he which cometh John vi. 33.
down from heaven, and giveth life unto the
world.

This is that bread which came down from John vi. 58.
heaven: not as your fathers did eat manna,
and are dead: he that eateth of this bread
shall live forever.

But the hour cometh, and now is, when John iv. 23.
the true worshippers shall worship the Father
in spirit and in truth: for the Father seek-
eth such to worship him.

Drink ye all of it; Math. xxvi. 27.

For this is my blood of the new testa- Math. xxvi. 28.
ment, which is shed for many for the remis-
sion of sins.

This is my blood of the new testament, Mark xiv. 24.
which is shed for many.

This cup *is* the new testament in my blood, which is shed for you. Luke xxii. 20.

This cup is the new testament in my blood : this do ye, as oft as ye drink *it*, in remembrance of me. 1 Cor. xi. 25.

All things are delivered unto me of my Father. Math. xi. 27.

All things are delivered to me of my Father. Luke x. 22.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live. John v. 25.

THE FORERUNNER.

THE FORERUNNER.

JOHN THE BAPTIST.

ELIAS truly shall first come, and re- Math. xvii. 11.
store all things.

And if ye will receive *it*, this is Elias, Math. xi. 14.
which was for to come.

But I say unto you, That Elias is indeed Mark ix. 13.
come, and they have done unto him whatso-
ever they listed, as it is written of him.

Ye sent unto John, and he bare witness John v. 33.
unto the truth.

He was a burning and a shining light : and John v. 35.
ye were willing for a season to rejoice in his
light.

What went ye out into the wilderness to Math. xi. 7.
see? A reed shaken with the wind?

But what went ye out for to see? A man Math. xi. 8.
clothed in soft raiment? behold, they that
wear soft *clothing* are in kings' houses.

But what went ye out for to see? A Math. xi. 9.
prophet? yea, I say unto you, and more
than a prophet.

For this is *he*, of whom it is written, Be- Math. xi. 10.
hold, I send my messenger before thy face,
which shall prepare thy way before thee.

Verily I say unto you, Among them that Math. xi. 11.
are born of women there hath not risen a
greater than John the Baptist : notwithstand-

ing, he that is least in the kingdom of heaven is greater than he.

What went ye out into the wilderness for to see? A reed shaken with the wind? Luke vii. 24.

But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. Luke vii. 25.

But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. Luke vii. 26.

This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Luke vii. 27.

For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. Luke vii. 28.

The baptism of John, whence was it? from heaven, or of men? Math. xxi. 25.

The baptism of John, was *it* from heaven, or of men? answer me. Mark xi. 30.

The baptism of John, was it from heaven, or of men? Luke xx. 4.

For John came neither eating nor drinking, and they say, He hath a devil. Math. xi. 18.

For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. Luke vii. 33.

L I F E.

LIFE.

MINISTRY AND PASSION.

I.

THE DISCIPLES.

YE are they which have continued with me in my temptations. Luke xxii. 28.

Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Math. xix. 28.

And I appoint unto you a kingdom, as my Father hath appointed unto me ; Luke xxii. 29.

That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Luke xxii. 30.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven ; and whatsoever ye shall loose on earth shall be loosed in heaven. Math. xviii. 18.

Whosoever sins ye remit, they are remitted unto them ; *and* whosoever *sins* ye retain, they are retained. John xx. 23.

And ye are witnesses of these things. Luke xxiv. 48.

And ye also shall bear witness, because ye have been with me from the beginning. John xv. 27.

Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Math. xiii. 35.

Unto you it is given to know the mystery of the kingdom of God : but unto them that are without, all *these* things are done in parables :

Mark iv. 11.

That seeing they may see, and not perceive ; and hearing they may hear, and not understand ; lest at any time they should be converted, and *their* sins should be forgiven them.

Mark iv. 12.

Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand.

Luke viii. 10.

This voice came not because of me, but for your sakes.

John xii. 30.

But blessed *are* your eyes, for they see : and your ears, for they hear.

Math. xiii. 16.

For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them* ; and to hear *those things* which ye hear, and have not heard *them*.

Math. xiii. 17.

For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

John xvi. 27.

Blessed *are* the eyes which see the things that ye see :

Luke x. 23.

For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them* ; and to hear those things which ye hear, and have not heard *them*.

Luke x. 24.

Have ye understood all these things ?

Math. xiii. 51

Henceforth I call you not servants ; for the servant knoweth not what his lord doeth :

John xv. 15.

but I have called you friends ; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain ; that whatsoever ye shall ask of the Father in my name, he may give it you. John xv. 16.

These things I command you, that ye love one another. John xv. 17.

If the world hate you, ye know that it hated me before *it hated* you. John xv. 18.

If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. John xv. 19.

O ye of little faith, why reason ye among yourselves, because ye have brought no bread ? Math. xvi. 8.

Why reason ye, because ye have no bread ? perceive ye not yet, neither understand ? have ye your heart yet hardened ? Mark viii. 17.

Having eyes, see ye not ? and having ears, hear ye not ? and do ye not remember ? Mark viii. 18.

How is it that ye do not understand ? Mark viii. 21.

Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up ? Math. xvi. 9.

Neither the seven loaves of the four thousand, and how many baskets ye took up ? Math. xvi. 10.

When I brake the five loaves among five thousand, how many baskets full of fragments took ye up ? Mark viii. 19.

And when the seven among four thousand, Mark viii. 20.
how many baskets full of fragments took ye
up?

How is it that ye do not understand that Math. xvi. 11
I spake *it* not to you concerning bread, that
ye should beware of the leaven of the Phari-
sees and of the Sadducees?

I have yet many things to say unto you, John xvi. 12.
but ye cannot bear them now.

Doth this offend you? John vi. 61.

Will ye also go away? John vi. 67.

Have not I chosen you twelve, and one of John vi. 70.
you is a devil?

Go into the village over against you, and Math. xxi. 2.
straightway ye shall find an ass tied, and a colt
with her : loose *them*, and bring *them* unto me.

Go your way into the village over against Mark xi. 2.
you : and as soon as ye be entered into it, ye
shall find a colt tied, whereon never man
sat ; loose him, and bring *him*.

Go ye into the village over against *you* ; Luke xix. 30.
in the which at your entering ye shall find a
colt tied, whereon yet never man sat : loose
him, and bring *him hither*.

And if any *man* say aught unto you, ye Math. xxi. 3.
shall say, The Lord hath need of them ; and
straightway he will send them.

And if any man say unto you, Why do ye Mark xi. 3.
this? say ye that the Lord hath need of him ;
and straightway he will send him hither.

And if any man ask you, Why do ye loose Luke xix. 31.
him ? thus shall ye say unto him, Because
the Lord hath need of him.

These things have I spoken unto you, John xiv. 25.
being *yet* present with you.

Neither be ye called masters: for one is Math. xxiii. 10.
your Master, *even* Christ.

When I sent you without purse, and scrip, Luke xxii. 35.
and shoes, lacked ye any thing?

But now, he that hath a purse, let him Luke xxii. 36.
take *it*, and likewise *his* scrip: and he that
hath no sword, let him sell his garment, and
buy one.

Remember the word that I said unto you, John xv. 20.
The servant is not greater than his lord. If
they have persecuted me, they will also per-
secute you; if they have kept my saying,
they will keep yours also.

But all these things will they do unto you John xv. 21.
for my name's sake, because they know not
him that sent me.

Then shall they deliver you up to be Math. xxiv. 9.
afflicted, and shall kill you: and ye shall
be hated of all nations for my name's sake.

They shall put you out of the synagogues: John xvi. 2.
yea, the time cometh, that whosoever killeth
you will think that he doeth God service.

And these things will they do unto you, be- John xvi. 3.
cause they have not known the Father, nor me.

But take heed to yourselves: for they Mark xiii. 9.
shall deliver you up to councils; and in the
synagogues ye shall be beaten: and ye shall
be brought before rulers and kings for my
sake, for a testimony against them.

And ye shall be betrayed both by parents, Luke xxi. 16.
and brethren, and kinsfolks, and friends; and

some of you shall they cause to be put to death.

And ye shall be hated of all *men* for my name's sake. Luke xxi. 17.

And ye shall be hated of all *men* for my name's sake : but he that shall endure unto the end, the same shall be saved. Mark xiii. 13.

But there shall not a hair of your head perish. Luke xxi. 18.

In your patience possess ye your souls. Luke xxi. 19.

But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate : but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost. Mark xiii. 11.

Settle *it* therefore in your hearts, not to meditate before what ye shall answer : Luke xxi. 14.

For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. Luke xxi. 15.

All ye shall be offended because of me this night : for it is written, I will smite the Shepherd, and the sheep shall be scattered. Mark xiv. 27.

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me. John xvi. 32.

My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me. Math. xxvi. 38.

My soul is exceeding sorrowful unto death : tarry ye here, and watch. Mark xiv. 34.

Sit ye here, while I shall pray. Mark xiv. 32.

What, could ye not watch with me one hour ? Math. xxvi. 40.

Sleep on now, and take *your* rest : behold, Math. xxvi. 45.
the hour is at hand, and the Son of man is
betrayed into the hands of sinners.

Sleep on now, and take *your* rest : it is Mark xiv. 41.
enough, the hour is come ; behold, the Son
of man is betrayed into the hands of sinners.

Let us pass over unto the other side. Mark iv. 35.

Let us go over unto the other side of the Luke viii. 22.
lake.

Come ye yourselves apart into a desert Mark vi. 31.
place, and rest a while :

Let us go into Judea again. John xi. 7.

Arise, and be not afraid. Math. xvii. 7.

Peace be unto you : as *my* Father hath John xx. 21.
sent me, even so send I you.

Receive ye the Holy Ghost : John xx. 22.

Go ye into all the world, and preach the Mark xvi. 15.
gospel to every creature.

And, behold, I send the promise of my Luke xxiv. 49.
Father upon you : but tarry ye in the city of
Jerusalem, until ye be endued with power
from on high.

It is enough. Luke xxii. 38.

Arise, let us go hence. John xiv. 31.

PETER AND ANDREW.

Follow me and I will make you fishers of Math. iv. 19.
men.

Come ye after me, and I will make you to Mark i. 17.
become fishers of men.

MATTHEW.

Follow me. Math. ix. 9.

Follow me. Mark ii. 14.

PETER.

Thou art Simon the son of Jona : thou shalt be called Cephas. John i. 42.

Launch out into the deep, and let down your nets for a draught. Luke v. 4.

Fear not ; from henceforth thou shalt catch men. Luke v. 10.

Blessed art thou, Simon Bar-Jona : for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. Math. xvi. 17.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it. Math. xvi. 18.

And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven. Math. xvi. 19.

What thinkest thou, Simon ? of whom do the kings of the earth take custom or tribute ? of their own children, or of strangers ? Math. xvii. 25.

Then are the children free. Math. xvii. 26.

Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find a piece of money : that take, and give unto them for me and thee. Math. xvii. 27.

Get thee behind me, Satan : thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men. Math. xvi. 23.

Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. Mark viii. 33.

Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: Luke xxii. 31.

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. Luke xxii. 32.

What I do thou knowest not now; but thou shalt know hereafter. John xiii. 7.

If I wash thee not, thou hast no part with me. John xiii. 8.

He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. John xiii. 10.

Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. John xiii. 36.

Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. John xiii. 38.

Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Math. xxvi. 34.

Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. Mark xiv. 30.

I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. Luke xxii. 34.

Simon, sleepest thou? couldst not thou watch one hour? Mark xiv. 37.

Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? John xviii. 11.

Suffer ye thus far.

Luke xxii. 51.

Simon, *son* of Jonas, lovest thou me more than these? Feed my lambs.

John xxi. 15.

Simon, *son* of Jonas, lovest thou me? Feed my sheep.

John xxi. 16.

Simon, *son* of Jonas, lovest thou me? Feed my sheep.

John xxi. 17.

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldst not.

John xxi. 18.

Follow me.

John xxi. 19.

If I will that he tarry till I come, what *is that* to thee? follow thou me.

John xxi. 22.

THOMAS.

Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.

John xx. 27.

Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

John xx. 29.

PHILIP.

Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

John xiv. 9.

JUDAS ISCARIOT.

That thou doest, do quickly.

John xiii. 27.

II.

MIRACLES.

FEEDING.

Marriage in Cana.

WOMAN, what have I to do with thee? John ii. 4.
 mine hour is not yet come.

Fill the waterpots with water. John ii. 7.

Draw out now, and bear unto the governor John ii. 8.
 of the feast.

The Five Thousand.

Whence shall we buy bread, that these John vi. 5.
 may eat?

They need not depart; give ye them to Math. xiv. 16.
 eat.

Give ye them to eat. Mark vi. 37.

Give ye them to eat. Luke ix. 13.

Bring them hither to me. Math. xiv. 18.

Make the men sit down. John vi. 10.

Make them sit down by fifties in a Luke ix. 14.
 company.

How many loaves have ye? go and see. Mark vi. 38.

Gather up the fragments that remain, John vi. 12.
 that nothing be lost.

The Four Thousand.

I have compassion on the multitude, be- Math. xv. 32.
 cause they continue with me now three days,
 and have nothing to eat: and I will not

send them away fasting, lest they faint in the way.

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: Mark viii. 2.

And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. Mark viii. 3.

How many loaves have ye? Math. xv. 34.

How many loaves have ye? Mark viii. 5.

HEALING.

The Son of the Nobleman from Capernaum.

EXCEPT ye see signs and wonders, ye John iv. 48.
will not believe.

Go thy way ; thy son liveth. John iv. 50.

The Man with the Unclean Spirit.

Hold thy peace, and come out of him. Mark i. 25.

Hold thy peace, and come out of him. Luke iv. 35.

The Leper.

I will ; be thou clean. Math. viii. 3.

See thou tell no man ; but go thy way, shew Math. viii. 4.
thyself to the priest, and offer the gift that
Moses commanded, for a testimony unto them.

I will ; be thou clean. Mark i. 41.

See thou say nothing to any man : but go Mark i. 44.
thy way, shew thyself to the priest, and offer
for thy cleansing those things which Moses
commanded, for a testimony unto them.

I will : be thou clean. Luke v. 13.

Tell no man : but go, and shew thyself to the Luke v. 14.
priest, and offer for thy cleansing, according
as Moses commanded, for a testimony unto
them.

The Paralytic.

Son, be of good cheer ; thy sins be for- Math. ix. 2.
given thee.

Son, thy sins be forgiven thee. Mark ii. 5.

Man, thy sins are forgiven thee. Luke v. 20.

The Impotent Man.

Wilt thou be made whole ? John v. 6.

Rise, take up thy bed, and walk. John v. 8.

Behold, thou art made whole : sin no more, lest a worse thing come unto thee. John v. 14.

The Withered Hand.

Stand forth.	Mark iii. 3.
Rise up, and stand forth in the midst.	Luke vi. 8.
Stretch forth thine hand.	Math. xii. 13.
Stretch forth thine hand.	Mark iii. 5.
Stretch forth thine hand.	Luke vi. 10.

The Centurion's Son.

I will come and heal him.	Math. viii. 7.
Verily I say unto you, I have not found so great faith, no, not in Israel.	Math. viii. 10.
I say unto you, I have not found so great faith, no, not in Israel.	Luke vii. 9.
And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.	Math. viii. 11.
But the children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth.	Math. viii. 12.
Go thy way ; and as thou hast believed, so be it done unto thee.	Math. viii. 13.

The Legion of Devils.

Come out of the man, <i>thou</i> unclean spirit.	Mark v. 8.
What <i>is</i> thy name ?	Mark v. 9.
What is thy name ?	Luke viii. 30.
Go.	Math. viii. 32.
Go home to thy friends, and tell them	Mark v. 19.

how great things the Lord hath done for thee, and hath had compassion on thee.

Return to thine own house, and shew how great things God hath done unto thee. Luke viii. 39.

The Woman with the Issue.

Who touched my clothes? Mark v. 30.

Who touched me? Luke viii. 45.

Somebody hath touched me: for I perceive that virtue is gone out of me. Luke viii. 46.

Daughter, be of good comfort: thy faith hath made thee whole. Math. ix. 22.

Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. Mark v. 34.

Daughter, be of good comfort: thy faith hath made thee whole; go in peace. Luke viii. 48.

The Two Blind Men.

Believe ye that I am able to do this? Math. ix. 28.

According to your faith be it unto you. Math. ix. 29.

See *that* no man know *it*. Math. ix. 30.

The Daughter of the Canaanite Woman.

It is not meet to take the children's bread, and to cast *it* to dogs. Math. xv. 26.

O woman, great *is* thy faith: be it unto thee even as thou wilt. Math. xv. 28.

Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs. Mark vii. 27.

For this saying go thy way; the devil is gone out of thy daughter. Mark vii. 29.

The Deaf and Dumb Man of Decapolis.

Ephphatha, Be opened.

Mark vii. 34.

The Blind Man at Bethsaida.

Neither go into the town, nor tell *it* to any in the town.

Mark viii. 26.

The Lunatic Son.

O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

Math. xvii. 17.

O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

Mark ix. 19.

O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

Luke ix. 41.

How long is it ago since this came unto him?

Mark ix. 21.

If thou canst believe, all things *are* possible to him that believeth.

Mark ix. 23.

Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

Mark ix. 25.

The Man Blind from Birth.

Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

John ix. 3.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

John ix. 4.

As long as I am in the world, I am the light of the world. John ix. 5.

Go, wash in the pool of Siloam. John ix. 7.

The Woman bowed down with a Spirit of Infirmity.

Woman, thou art loosed from thine infirmity. Luke xiii. 12.

The Ten Lepers of Samaria and Galilee.

Go shew yourselves unto the priests. Luke xvii. 14.

Were there not ten cleansed? but where are the nine? Luke xvii. 17.

There are not found that returned to give glory to God, save this stranger. Luke xvii. 18.

Arise, go thy way: thy faith hath made thee whole. Luke xvii. 19.

The Blind Men at Jericho.

What will ye that I shall do unto you? Math. xx. 32.

What wilt thou that I should do unto thee? Mark x. 51.

What wilt thou that I shall do unto thee? Luke xviii. 41.

Go thy way; thy faith hath made thee whole. Mark x. 52.

Receive thy sight: thy faith hath saved thee. Luke xviii. 42.

Servant of the High Priest.

Suffer ye thus far. Luke xxii. 51.

RAISING FROM THE DEAD.

Widow's Son at Nain.

WEEP not. Luke vii. 13.
 Young man, I say unto thee, Arise. Luke vii. 14.

Daughter of Jairus.

Be not afraid, only believe. Mark v. 36.

Fear not: believe only, and she shall be made whole. Luke viii. 50.

Give place: for the maid is not dead, but sleepeth. Math. ix. 24.

Why make ye this ado, and weep? the damsel is not dead, but sleepeth. Mark v. 39.

Weep not; she is not dead, but sleepeth. Luke viii. 52.

Talitha cumi; Damsel, (I say unto thee,) arise. Mark v. 41.

Maid, arise. Luke viii. 54.

Lazarus.

Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. John xi. 11.

Lazarus is dead. John xi. 14.

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him. John xi. 15.

Thy brother shall rise again. John xi. 23.

Where have ye laid him? John xi. 34.

Take ye away the stone. John xi. 39.

Said I not unto thee, that, if thou would- John xi. 40.
est believe, thou shouldest see the glory of
God?

Lazarus, come forth. John xi. 43.

Loose him, and let him go. John xi. 44.

CIRCUMSTANCE.

First Miraculous Draught of Fishes.

LAUNCH out into the deep, and let Luke v. 4.
down your nets for a draught.

Stilling of the Tempest.

Peace, be still. Mark iv. 39.

Walking on the Sea.

Be of good cheer ; it is I ; be not afraid. Math. xiv. 27.

Be of good cheer : it is I ; be not afraid. Mark vi. 50.

It is I ; be not afraid. John vi. 20.

Come. Math. xiv. 29.

O thou of little faith, wherefore didst thou Math. xiv. 31.
doubt ?

Finding of the Tribute Money.

Notwithstanding, lest we should offend Math. xvii. 27.
them, go thou to the sea, and cast a hook,
and take up the fish that first cometh up ;
and when thou hast opened his mouth, thou
shalt find a piece of money : that take, and
give unto them for me and thee.

Cursing of the Fig Tree.

Let no fruit grow on thee henceforward Math. xxi. 19.
for ever.

No man eat fruit of thee hereafter for ever. Mark xi. 14.

Second Miraculous Draught of Fishes.

Cast the net on the right side of the ship, John xxi. 6.
and ye shall find.

III.

SENDING OF THE DISCIPLES.

THE TWELVE APOSTLES.

GO not into the way of the Gentiles, and Math. x. 5.
 into *any* city of the Samaritans enter
 ye not :

But go rather to the lost sheep of the Math. x. 6.
 house of Israel.

And as ye go, preach, saying, The king- Math. x. 7.
 dom of heaven is at hand.

Heal the sick, cleanse the lepers, raise Math. x. 8.
 the dead, cast out devils : freely ye have re-
 ceived, freely give.

Provide neither gold, nor silver, nor brass Math. x. 9.
 in your purses ;

Nor scrip for *your* journey, neither two Math. x. 10.
 coats, neither shoes, nor yet staves : for the
 workman is worthy of his meat.

Take nothing for *your* journey, neither Luke ix. 3.
 staves, nor scrip, neither bread, neither
 money ; neither have two coats apiece.

And into whatsoever city or town ye shall Math. x. 11.
 enter, inquire who in it is worthy ; and there
 abide till ye go thence.

In what place soever ye enter into a Mark vi. 10.
 house, there abide till ye depart from that
 place.

And whatsoever house ye enter into, there Luke ix. 4.
 abide, and thence depart.

And when ye come into a house, salute it. Math. x. 12.

And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return to you. Math. x. 13.

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Math. x. 14.

And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. Luke ix. 5.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Math. x. 15.

And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. Mark vi. 11.

Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves. Math. x. 16.

But beware of men : for they will deliver you up to the councils, and they will scourge you in their synagogues ; Math. x. 17.

And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. Math. x. 18.

But when they deliver you up, take no thought how or what ye shall speak : for it shall be given you in that same hour what ye shall speak. Math. x. 19.

For it is not ye that speak, but the Spirit of your Father which speaketh in you. Math. x. 20.

And the brother shall deliver up the brother to death, and the father the child : and the children shall rise up against *their* parents, and cause them to be put to death. Math. x. 21.

And ye shall be hated of all *men* for my name's sake : but he that endureth to the end shall be saved. Math. x. 22.

But when they persecute you in this city, flee ye into another : for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. Math. x. 23.

The disciple is not above *his* master, nor the servant above his lord. Math. x. 24.

It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Math. x. 25.

Fear them not therefore ; for there is nothing covered, that shall not be revealed ; and hid, that shall not be known. Math. x. 26.

What I tell you in darkness, *that* speak ye in light : and what ye hear in the ear, *that* preach ye upon the housetops. Math. x. 27.

And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell. Math. x. 28.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Math. x. 29.

But the very hairs of your head are all numbered. Math. x. 30.

Fear ye not therefore, ye are of more value than many sparrows. Math. x. 31.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Math. x. 32.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Math. x. 33.

Think not that I am come to send peace on earth : I came not to send peace, but a sword. Math. x. 34.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. Math. x. 35.

And a man's foes *shall be* they of his own household. Math. x. 36.

He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me. Math. x. 37.

And he that taketh not his cross, and followeth after me, is not worthy of me. Math. x. 38.

He that findeth his life shall lose it : and he that loseth his life for my sake shall find it. Math. x. 39.

He that receiveth you receiveth me ; and he that receiveth me receiveth him that sent me. Math. x. 40.

He that receiveth a prophet in the name of a prophet shall receive a prophet's re- Math. x. 41.

ward ; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Math. x. 42.

THE SEVENTY.

Go your ways : behold, I send you forth as lambs among wolves. Luke x. 3.

Carry neither purse, nor scrip, nor shoes : and salute no man by the way. Luke x. 4.

And into whatsoever house ye enter, first say, Peace *be* to this house. Luke x. 5.

And if the son of peace be there, your peace shall rest upon it : if not, it shall turn to you again. Luke x. 6.

And in the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house. Luke x. 7.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you : Luke x. 8.

And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. Luke x. 9.

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Luke x. 10.

Even the very dust of your city, which cleaveth on us, we do wipe off against you : Luke x. 11.

notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Luke x. 12.

He that heareth you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth him that sent me. Luke x. 16.

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy ; and nothing shall by any means hurt you. Luke x. 19.

Notwithstanding, in this rejoice not, that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven. Luke x. 20.

IV.

SUFFERINGS AND TEMPTATIONS.

THE Son of man must suffer many things. Luke ix. 22.

But first must he suffer many things, and be rejected of this generation. Luke xvii. 25.

Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. Mark ix. 12.

But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Math. xvii. 12.

Thus it is written, and thus it behooved Christ to suffer. Luke xxiv. 46.

A prophet is not without honour, save in his own country, and in his own house. Math. xiii. 57.

A prophet is not without honour, but in his own country, and among his own kin, and in his own house. Mark vi. 4.

Verily I say unto you, No prophet is accepted in his own country. Luke iv. 24.

My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. Math. xxvi. 38.

My soul is exceeding sorrowful unto death: tarry ye here, and watch. Mark xiv. 34.

Ye are they which have continued with me in my temptations. Luke xxii. 28.

V.

CHRIST'S PRAYERS.

FATHER, glorify thy name. John xii. 28.
 Father, I thank thee that thou hast John xi. 41.

heard me.

And I knew that thou hearest me always : John xi. 42.
 but because of the people which stand by I
 said *it*, that they may believe that thou hast
 sent me.

I thank thee, O Father, Lord of heaven Math. xi. 25.
 and earth, because thou hast hid these things
 from the wise and prudent, and hast revealed
 them unto babes.

Even so, Father ; for so it seemed good Math. xi. 26.
 in thy sight.

I thank thee, O Father, Lord of heaven Luke x. 21.
 and earth, that thou hast hid these things
 from the wise and prudent, and hast revealed
 them unto babes : even so, Father ; for so it
 seemed good in thy sight.

Father, the hour is come ; glorify thy John xvii. 1.
 Son, that thy Son also may glorify thee :

As thou hast given him power over all John xvii. 2.
 flesh, that he should give eternal life to as
 many as thou hast given him.†

And this is life eternal, that they might John xvii. 3.
 know thee the only true God, and Jesus
 Christ, whom thou hast sent.

I have glorified thee on the earth : I have John xvii. 4
 finished the work which thou gavest me to do.

And now, O Father, glorify thou me with
thine own self with the glory which I had
with thee before the world was. John xvii. 5.

I have manifested thy name unto the men
which thou gavest me out of the world :
thine they were, and thou gavest them me ;
and they have kept thy word. John xvii. 6.

Now they have known that all things what-
soever thou hast given me are of thee. John xvii. 7.

For I have given unto them the words
which thou gavest me ; and they have re-
ceived *them*, and have known surely that I
came out from thee, and they have believed
that thou didst send me. John xvii. 8.

I pray for them : I pray not for the world,
but for them which thou hast given me ; for
they are thine. John xvii. 9.

And all mine are thine, and thine are
mine ; and I am glorified in them. John xvii. 10.

And now I am no more in the world, but
these are in the world, and I come to thee.
Holy Father, keep through thine own name
those whom thou hast given me, that they
may be one, as we *are*. John xvii. 11.

While I was with them in the world, I kept
them in thy name : those that thou gavest
me I have kept, and none of them is lost,
but the son of perdition ; that the Scripture
might be fulfilled. John xvii. 12.

And now come I to thee ; and these
things I speak in the world, that they might
have my joy fulfilled in themselves. John xvii. 13.

I have given them thy word ; and the John xvii. 14.

world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. John xvii. 15.

They are not of the world, even as I am not of the world. John xvii. 16.

Sanctify them through thy truth : thy word is truth. John xvii. 17.

As thou hast sent me into the world, even so have I also sent them into the world. John xvii. 18.

And for their sakes I sanctify myself, that they also might be sanctified through the truth. John xvii. 19.

Neither pray I for these alone, but for them also which shall believe on me through their word ; John xvii. 20.

That they all may be one ; as thou, Father, *art* in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. John xvii. 21.

And the glory which thou gavest me I have given them ; that they may be one, even as we are one : John xvii. 22.

I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. John xvii. 23.

Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world. John xvii. 24.

O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me. John xvii. 25.

And I have declared unto them thy name, and will declare *it*; that the love wherewith thou hast loved me may be in them, and I in them. John xvii. 26.

Sit ye here, while I go and pray yonder. Math. xxvi. 36.

O my Father, if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou *wilt*. Math. xxvi. 39.

O my Father, if this cup may not pass away from me, except I drink it, thy will be done. Math. xxvi. 42.

Abba, Father, all things *are* possible unto thee ; take away this cup from me : nevertheless, not what I will, but what thou wilt. Mark xiv. 36.

Father, if thou be willing, remove this cup from me : nevertheless, not my will, but thine, be done. Luke xxii. 42.

After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name. Math. vi. 9.

Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Math. vi. 10.

Give us this day our daily bread. Math. vi. 11.

And forgive us our debts, as we forgive our debtors. Math. vi. 12.

And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever. Amen. Math. vi. 13.

When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Luke xi. 2.

Give us day by day our daily bread. Luke xi. 3.

And forgive us our sins ; for we also forgive every one that is indebted to us. And lead us not into temptation ; but deliver us from evil. Luke xi. 4.

VI.

THE LAST SUPPER.

GO and prepare us the passover, that we may eat. Luke xxii. 8.

Go ye into the city, and there shall meet you a man bearing a pitcher of water : follow him. Mark xiv. 13.

And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? Mark xiv. 14.

Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water ; follow him into the house where he entereth in. Luke xxii. 10.

And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples. Luke xxii. 11.

Go into the city to such a man, and say unto him, The Master saith, My time is at hand ; I will keep the passover at thy house with my disciples. Math. xxvi. 18.

And he will shew you a large upper room furnished *and* prepared : there make ready for us. Mark xiv. 15.

And he shall shew you a large upper room furnished : there make ready. Luke xxii. 12.

With desire I have desired to eat this passover with you before I suffer : Luke xxii. 15.

For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. Luke xxii. 16.

Take, eat ; this is my body. Math. xxvi. 26.

Take, eat ; this is my body. Mark xiv. 22.

This is my body which is given for you : this do in remembrance of me. Luke xxii. 19.

Take, eat ; this is my body, which is broken for you : this do in remembrance of me. 1 Cor. xi. 24.

This cup *is* the new testament in my blood, which is shed for you. Luke xxii. 20.

Take this, and divide *it* among yourselves. Luke xxii. 17.

This cup is the new testament in my blood : this do ye, as oft as ye drink *it*, in remembrance of me. 1 Cor. xi. 25.

Drink ye all of it. Math. xxvi. 27.

For this is my blood of the new testament, which is shed for many for the remission of sins. Math. xxvi. 28.

This is my blood of the new testament, which is shed for many. Mark xiv. 24.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Math. xxvi. 29.

Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. Mark xiv. 25.

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. Luke xxii. 18.

VII.

THE BETRAYAL.

THE Son of man shall be betrayed into Math. xvii. 22
the hands of men.

Ye know that after two days is *the feast* Math. xxvi. 2.
of the passover, and the Son of man is be-
trayed to be crucified.

Verily I say unto you, that one of you Math. xxvi. 21
shall betray me.

I speak not of you all : I know whom I John xiii. 18.
have chosen : but that the Scripture may be
fulfilled, He that eateth bread with me hath
lifted up his heel against me.

Now I tell you before it come, that, when John xiii. 19.
it is come to pass, ye may believe that I am
he.

Verily I say unto you, One of you which Mark xiv. 18.
eateth with me shall betray me.

Verily, verily, I say unto you, that one of John xiii. 21.
you shall betray me.

But, behold, the hand of him that betray- Luke xxii. 21.
eth me *is* with me on the table.

He that dippeth *his* hand with me in the Math. xxvi. 23.
dish, the same shall betray me.

It is one of the twelve, that dippeth with Mark xiv. 20.
me in the dish.

He it is, to whom I shall give a sop, when John xiii. 26.
I have dipped *it*.

Thou hast said.

Math. xxvi. 25

That thou doest, do quickly.

John xiii. 27.

The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Math. xxvi. 24.

The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. Mark xiv. 21.

And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! Luke xxii. 22.

Rise, let us be going: behold, he is at hand that doth betray me. Math. xxvi. 46.

Rise up, let us go; lo, he that betrayeth me is at hand. Mark xiv. 42.

Friend, wherefore art thou come? Math. xxvi. 50.

Judas, betrayest thou the Son of man with a kiss? Luke xxii. 48.

Whom seek ye? John xviii. 4.

I am *he*. John xviii. 5.

Whom seek ye? John xviii. 7.

I have told you that I am *he*; if therefore ye seek me, let these go their way. John xviii. 8.

Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. Math. xxvi. 55.

Are ye come out, as against a thief, with swords and *with* staves to take me? Mark xiv. 48.

I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. Mark xiv. 49.

Be ye come out, as against a thief, with swords and staves? Luke xxii. 52.

When I was daily with you in the temple, ye stretched forth no hands against me : but this is your hour, and the power of darkness. Luke xxii. 53.

If I have spoken evil, bear witness of the evil : but if well, why smitest thou me? John xviii. 23.

VIII.

THE CRUCIFIXION.

NOW is the judgment of this world : John xii. 31.
now shall the prince of this world be
cast out.

Let these sayings sink down into your Luke ix. 44.
ears : for the Son of man shall be delivered
into the hands of men.

For I say unto you, that this that is writ- Luke xxii. 37.
ten must yet be accomplished in me, And he
was reckoned among the transgressors : for
the things concerning me have an end.

And as Moses lifted up the serpent in the John iii. 14.
wilderness, even so must the Son of man be
lifted up.

And I, if I be lifted up from the earth, John xii. 32.
will draw all *men* unto me.

When ye have lifted up the Son of man, John viii. 28.
then shall ye know that I am *he*, and *that* I
do nothing of myself ; but as my Father hath
taught me, I speak these things.

IX.

WORDS ON THE CROSS.

FATHER, forgive them ; for they know not what they do. Luke xxiii. 34.

Verily I say unto thee, To-day shalt thou be with me in paradise. Luke xxiii. 43.

Woman, behold thy son ! John xix. 26.

Behold thy mother ! John xix. 27.

Eli, Eli, lama sabachthani ? Math. xxvii. 46.

Eloi, Eloi, lama sabachthani ? Mark xv. 34.

I thirst. John xix. 28.

It is finished. John xix. 30.

Father, into thy hands I commend my spirit. Luke xxiii. 46.

X.

DEATH, RESURRECTION, AND
ASCENSION.

THE hour is come, that the Son of man John xii. 23.
should be glorified.

Verily, verily, I say unto you, Except a John xii. 24.
corn of wheat fall into the ground and die,
it abideth alone: but if it die, it bringeth
forth much fruit.

Behold, we go up to Jerusalem, and all Luke xviii. 31
things that are written by the prophets con-
cerning the Son of man shall be accom-
plished.

The Son of man must suffer many things, Luke ix. 22.
and be rejected of the elders and chief
priests and scribes, and be slain, and be
raised the third day.

For he shall be delivered unto the Gen- Luke xviii. 32.
tiles, and shall be mocked, and spitefully
entreated, and spitted on:

And they shall scourge *him*, and put him to Luke xviii. 33
death; and the third day he shall rise again.

Behold, we go up to Jerusalem; and the Math. xx. 18.
Son of man shall be betrayed unto the chief
priests and unto the scribes, and they shall
condemn him to death,

And shall deliver him to the Gentiles to Math. xx. 19.
mock, and to scourge, and to crucify *him*:
and the third day he shall rise again.

Behold, we go up to Jerusalem; and the Mark x. 33.
Son of man shall be delivered unto the chief

priests, and unto the scribes ; and they shall condemn him to death, and shall deliver him to the Gentiles :

And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him ; and the third day he shall rise again. Mark x. 34.

The Son of man is delivered into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day. Mark ix. 31.

The Son of man shall be betrayed into the hands of men : Math. xvii. 22.

And they shall kill him, and the third day he shall be raised again. Math. xvii. 23.

But after I am risen again, I will go before you into Galilee. Math. xxvi. 32.

But after that I am risen, I will go before you into Galilee. Mark xiv. 28.

Tell the vision to no man, until the Son of man be risen again from the dead. Math. xvii. 9.

For as Jonas was three days and three nights in the whale's belly ; so shall the Son of man be three days and three nights in the heart of the earth. Math. xii. 40.

Destroy this temple, and in three days I will raise it up. John ii. 19.

A little while, and ye shall not see me : and again, a little while, and ye shall see me, because I go to the Father. John xvi. 16.

Do ye inquire among yourselves of that I said, A little while, and ye shall not see me : and again, a little while, and ye shall see me ? John xvi. 19.

Verily, verily, I say unto you, That ye John xvi. 20.

shall weep and lament, but the world shall rejoice ; and ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. John xvi. 21.

And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. John xvi. 22.

These things have I spoken unto you in proverbs : but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. John xvi. 25.

At that day ye shall ask in my name : and I say not unto you, that I will pray the Father for you. John xvi. 26.

Yet a little while am I with you, and *then* I go unto him that sent me. John vii. 33.

Ye shall seek me, and shall not find *me* : and where I am, *thither* ye cannot come. John vii. 34.

I go my way, and ye shall seek me, and shall die in your sins : whither I go, ye cannot come. John viii. 21.

Little children, yet a little while I am with you. Ye shall seek me ; and as I said unto the Jews, Whither I go, ye cannot come ; so now I say to you. John xiii. 33.

Let her alone : against the day of my burying hath she kept this. John xii. 7.

For in that she hath poured this ointment on my body, she did *it* for my burial. Math. xxvi. 12.

She hath done what she could: she is
come aforehand to anoint my body to the
burying. Mark xiv. 8.

But the days will come, when the bride-
groom shall be taken away from them, and
then shall they fast in those days. Luke v. 35.

But now I go my way to him that sent
me; and none of you asketh me, Whither
goest thou? John xvi. 5.

But because I have said these things unto
you, sorrow hath filled your heart. John xvi. 6.

Nevertheless I tell you the truth; It is
expedient for you that I go away: for if I go
not away, the Comforter will not come unto
you; but if I depart, I will send him unto
you. John xvi. 7.

Yet a little while, and the world seeth me
no more; but ye see me: because I live, ye
shall live also. John xiv. 19.

And now I have told you before it come
to pass, that, when it is come to pass, ye
might believe. John xiv. 29.

But I have a baptism to be baptized with;
and how am I straitened till it be accom-
plished! Luke xii. 50.

Therefore doth my Father love me, be-
cause I lay down my life, that I might take
it again. John x. 17.

No man taketh it from me, but I lay it
down of myself. I have power to lay it
down, and I have power to take it again.
This commandment have I received of my
Father. John x. 18.

Behold, the hour cometh, yea, is now John xvi. 32.
come, that ye shall be scattered, every man
to his own, and shall leave me alone : and
yet I am not alone, because the Father is
with me.

All ye shall be offended because of me Math. xxvi. 31
this night : for it is written, I will smite the
Shepherd, and the sheep of the flock shall be
scattered abroad.

All ye shall be offended because of me Mark xiv. 27.
this night : for it is written, I will smite the
Shepherd, and the sheep shall be scattered.

Whither I go, thou canst not follow me John xiii. 36.
now ; but thou shalt follow me afterwards.

What and if ye shall see the Son of man John vi. 62.
ascend up where he was before?

And no man hath ascended up to heaven, John iii. 13.
but he that came down from heaven, *even*
the Son of man which is in heaven.

Touch me not ; for I am not yet ascended John xx. 17.
to my Father : but go to my brethren, and
say unto them, I ascend unto my Father,
and your Father ; and *to* my God, and your
God.

XI.

UTTERANCES AFTER THE RESUR-
RECTION.

WOMAN, why weepest thou? whom John xx. 15.
seekest thou?

Mary. John xx. 16.

Touch me not; for I am not yet ascended John xx. 17.
to my Father: but go to my brethren, and
say unto them, I ascend unto my Father,
and your Father; and *to* my God, and
your God.

All hail. Math. xxviii. 9.

Be not afraid: go tell my brethren that Math. xxviii. 10.
they go into Galilee, and there shall they
see me.

What manner of communications *are* these Luke xxiv. 17.
that ye have one to another, as ye walk, and
are sad?

What things? Luke xxiv. 19.

O fools, and slow of heart to believe all Luke xxiv. 25.
that the prophets have spoken:

Ought not Christ to have suffered these Luke xxiv. 26.
things, and to enter into his glory?

Peace *be* unto you. Luke xxiv. 36.

Peace *be* unto you. John xx. 19.

Peace *be* unto you: as *my* Father hath John xx. 21.
sent me, even so send I you.

Why are ye troubled? and why do Luke xxiv. 38.
thoughts arise in your hearts?

Behold my hands and my feet, that it is Luke xxiv. 39.
I myself: handle me, and see; for a spirit

hath not flesh and bones, as ye see me have.

Have ye here any meat?

Luke xxiv. 41.

These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

Luke xxiv. 44.

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day :

Luke xxiv. 46.

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Luke xxiv. 47.

And ye are witnesses of these things.

Luke xxiv. 48.

And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Luke xxiv. 49.

Receive ye the Holy Ghost :

John xx. 22.

Whosoever sins ye remit, they are remitted unto them ; *and* whosoever *sins* ye retain, they are retained.

John xx. 23.

Go ye into all the world, and preach the gospel to every creature.

Mark xvi. 15.

He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.

Mark xvi. 16.

And these signs shall follow them that believe ; In my name shall they cast out devils ; they shall speak with new tongues ;

Mark xvi. 17.

They shall take up serpents ; and if they drink any deadly thing, it shall not hurt

Mark xvi. 18.

them; they shall lay hands on the sick,
and they shall recover.

Peace *be* unto you. John xx. 26.

Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing. John xx. 27.

Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed. John xx. 29.

Children, have ye any meat? John xxi. 5.

Cast the net on the right side of the ship, and ye shall find. John xxi. 6.

Bring of the fish which ye have now caught. John xxi. 10.

Come *and* dine. John xxi. 12.

Follow me. John xxi. 19.

If I will that he tarry till I come, what *is* *that* to thee? follow thou me. John xxi. 22.

Wait for the promise of the Father, which ye have heard of me. Acts i. 4.

All power is given unto me in heaven and in earth. Math. xxviii. 18.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Acts i. 5.

It is not for you to know the times or the seasons, which the Father hath put in his own power. Acts i. 7.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts i. 8.

Go ye therefore, and teach all nations, Math.xxviii.19.
baptizing them in the name of the Father,
and of the Son, and of the Holy Ghost :

Teaching them to observe all things what- Math.xxviii.20.
soever I have commanded you : and, lo, I
am with you alway, *even* unto the end of the
world. Amen.

THE PROPHECIES.

I.

SECOND COMING, AND EVENTS PRECEDING.

HEREAFTER shall ye see the Son of Math. xxvi. 64.
man sitting on the right hand of
power, and coming in the clouds of heaven.

I am : and ye shall see the Son of man Mark xiv. 62.
sitting on the right hand of power, and com-
ing in the clouds of heaven.

Hereafter shall the Son of man sit on the Luke xxii. 69.
right hand of the power of God.

Verily, verily, I say unto you, Hereafter John i. 51.
ye shall see heaven open, and the angels of
God ascending and descending upon the Son
of man.

Then shall the kingdom of heaven be Math. xxv. 1.
likened unto ten virgins, which took their
lamps, and went forth to meet the bride-
groom.

And five of them were wise, and five *were* Math. xxv. 2.
foolish.

They that *were* foolish took their lamps, Math. xxv. 3.
and took no oil with them :

But the wise took oil in their vessels with Math. xxv. 4.
their lamps.

While the bridegroom tarried, they all Math. xxv. 5.
slumbered and slept.

And at midnight there was a cry made, Math. xxv. 6.
Behold, the bridegroom cometh ; go ye out
to meet him.

Then all those virgins arose, and trimmed Math. xxv. 7.
their lamps.

And the foolish said unto the wise, Give Math. xxv. 8.
us of your oil ; for our lamps are gone out.

But the wise answered, saying, *Not so* ; Math. xxv. 9.
lest there be not enough for us and you : but
go ye rather to them that sell, and buy for
yourselves.

And while they went to buy, the bride- Math. xxv. 10.
groom came ; and they that were ready went
in with him to the marriage : and the door
was shut.

Afterward came also the other virgins, Math. xxv. 11.
saying, Lord, Lord, open to us.

But he answered and said, Verily I say Math. xxv. 12.
unto you, I know you not.

Watch therefore ; for ye know neither the Math. xxv. 13.
day nor the hour wherein the Son of man
cometh.

And ye shall hear of wars and rumours of Math. xxiv. 6.
wars : see that ye be not troubled : for all
these things must come to pass, but the end
is not yet.

For nation shall rise against nation, and Math. xxiv. 7.
kingdom against kingdom : and there shall
be famines, and pestilences, and earthquakes,
in divers places.

All these *are* the beginning of sorrows. Math. xxiv. 8.

Then shall they deliver you up to be afflicted, and shall kill you : and ye shall be hated of all nations for my name's sake. Math. xxiv. 9.

And then shall many be offended, and shall betray one another, and shall hate one another. Math. xxiv. 10.

And many false prophets shall rise, and shall deceive many. Math. xxiv. 11.

And because iniquity shall abound, the love of many shall wax cold. Math. xxiv. 12.

But he that shall endure unto the end, the same shall be saved. Math. xxiv. 13.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come. Math. xxiv. 14.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) Math. xxiv. 15.

Then let them which be in Judea flee into the mountains : Math. xxiv. 16.

Let him which is on the housetop not come down to take any thing out of his house : Math. xxiv. 17.

Neither let him which is in the field re- turn back to take his clothes. Math. xxiv. 18.

And woe unto them that are with child, and to them that give suck in those days ! Math. xxiv. 19.

But pray ye that your flight be not in the winter, neither on the sabbath day : Math. xxiv. 20.

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. Math. xxiv. 21.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Math. xxiv. 22.

Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. Math. xxiv. 23.

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Math. xxiv. 24.

Behold, I have told you before. Math. xxiv. 25.

Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. Math. xxiv. 26.

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Math. xxiv. 27.

For wheresoever the carcass is, there will the eagles be gathereth together. Math. xxiv. 28.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: Math. xxiv. 29.

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Math. xxiv. 30.

And he shall send his angels with a great sound of a trumpet, and they shall gather Math. xxiv. 31.

together his elect from the four winds, from one end of heaven to the other.

Now learn a parable of the fig tree ; When Math. xxiv. 32.
his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh :

So likewise ye, when ye shall see all these Math. xxiv. 33.
things, know that it is near, *even* at the doors.

Verily I say unto you, This generation shall Math. xxiv. 34.
not pass, till all these things be fulfilled.

Heaven and earth shall pass away, but my Math. xxiv. 35.
words shall not pass away.

But of that day and hour knoweth no Math. xxiv. 36.
man, no, not the angels of heaven, but my Father only.

But as the days of Noe *were*, so shall also Math. xxiv. 37.
the coming of the Son of man be.

For as in the days that were before the Math. xxiv. 38.
flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

And knew not until the flood came, and Math. xxiv. 39.
took them all away ; so shall also the coming of the Son of man be.

Then shall two be in the field ; the one Math. xxiv. 40.
shall be taken, and the other left.

Two *women shall be* grinding at the mill ; Math. xxiv. 41.
the one shall be taken, and the other left.

Watch therefore ; for ye know not what Math. xxiv. 42.
hour your Lord doth come.

But know this, that if the goodman of the Math. xxiv. 43.
house had known in what watch the thief would come, he would have watched, and

would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Math. xxiv. 44.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Math. xxiv. 45.

Blessed *is* that servant, whom his lord when he cometh shall find so doing. Math. xxiv. 46.

Verily I say unto you, That he shall make him ruler over all his goods. Math. xxiv. 47.

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. Mark ii. 20.

And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet. Mark xiii. 7.

For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows. Mark xiii. 8.

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. Mark xiii. 9.

And the gospel must first be published among all nations. Mark xiii. 10.

But when they shall lead *you*, and deliver you up, take no thought beforehand what ye Mark xiii. 11.

shall speak, neither do ye premeditate ; but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost.

Now the brother shall betray the brother Mark xiii. 12.
to death, and the father the son ; and children shall rise up against *their* parents, and shall cause them to be put to death.

And ye shall be hated of all *men* for my Mark xiii. 13.
name's sake : but he that shall endure unto the end, the same shall be saved.

But when ye shall see the abomination of Mark xiii. 14.
desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains :

And let him that is on the housetop not go Mark xiii. 15.
down into the house, neither enter *therein*, to take anything out of his house :

And let him that is in the field not turn Mark xiii. 16.
back again for to take up his garment.

But woe to them that are with child, and Mark xiii. 17.
to them that give suck in those days !

And pray ye that your flight be not in the Mark xiii. 18.
winter.

For *in* those days shall be affliction, such Mark xiii. 19.
as was not from the beginning of the creation which God created unto this time, neither shall be.

And except that the Lord had shortened Mark xiii. 20.
those days, no flesh should be saved : but for the elect's sake, whom he hath chosen, he hath shortened the days.

And then if any man shall say to you, Lo, *Mark xiii. 21.*
here *is* Christ; or, lo, *he is* there; believe
him not:

For false Christs and false prophets shall *Mark xiii. 22.*
rise, and shall shew signs and wonders, to
seduce, if *it were* possible, even the elect.

But take ye heed: behold, I have fore- *Mark xiii. 23.*
told you all things.

But in those days, after that tribulation, *Mark xiii. 24.*
the sun shall be darkened, and the moon
shall not give her light,

And the stars of heaven shall fall, and the *Mark xiii. 25.*
powers that are in heaven shall be shaken.

And then shall they see the Son of man *Mark xiii. 26.*
coming in the clouds with great power and
glory.

And then shall he send his angels, and *Mark xiii. 27.*
shall gather together his elect from the four
winds, from the uttermost part of the earth
to the uttermost part of heaven.

Now learn a parable of the fig tree: When *Mark xiii. 28.*
her branch is yet tender, and putteth forth
leaves, ye know that summer is near:

So ye in like manner, when ye shall see *Mark xiii. 29.*
these things come to pass, know that it is
nigh, *even* at the doors.

Verily I say unto you, that this generation *Mark xiii. 30.*
shall not pass, till all these things be done.

Heaven and earth shall pass away: but *Mark xiii. 31.*
my words shall not pass away.

But of that day and *that* hour knoweth *Mark xiii. 32.*
no man, no, not the angels which are in
heaven, neither the Son, but the Father.

Take ye heed, watch and pray : for ye know not when the time is. Mark xiii. 33.

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Mark xiii. 34.

Watch ye therefore : for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow-ing, or in the morning : Mark xiii. 35.

Lest coming suddenly he find you sleeping. Mark xiii. 36.

For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven ; so shall also the Son of man be in his day. Luke xvii. 24.

And as it was in the days of Noe, so shall it be also in the days of the Son of man. Luke xvii. 26.

But first must he suffer many things, and be rejected of this generation. Luke xvii. 25.

They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Luke xvii. 27.

Likewise also as it was in the days of Lot ; they did eat, they drank, they bought, they sold, they planted, they builded ; Luke xvii. 28.

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. Luke xvii. 29.

Even thus shall it be in the day when the Son of man is revealed. Luke xvii. 30.

In that day, he which shall be upon the Luke xvii. 31.

housetop, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back.

Remember Lot's wife.

Luke xvii. 32.

I tell you, in that night there shall be two *men* in one bed ; the one shall be taken, and the other shall be left.

Luke xvii. 34.

Two *women* shall be grinding together ; the one shall be taken, and the other left.

Luke xvii. 35.

Two *men* shall be in the field ; the one shall be taken, and the other left.

Luke xvii. 36.

Wheresoever the body *is*, thither will the eagles be gathered together.

Luke xvii. 37.

As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

Luke xxi. 6.

Take heed that ye be not deceived : for many shall come in my name, saying, I am *Christ* ; and the time draweth near : go ye not therefore after them.

Luke xxi. 8.

But when ye shall hear of wars and commotions, be not terrified : for these things must first come to pass ; but the end *is* not by and by.

Luke xxi. 9.

Nation shall rise against nation, and kingdom against kingdom :

Luke xxi. 10.

And great earthquakes shall be in divers places, and famines, and pestilences ; and fearful sights and great signs shall there be from heaven.

Luke xxi. 11.

But before all these, they shall lay their

Luke xxi. 12.

hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

And it shall turn to you for a testimony. Luke xxi. 13.

Settle *it* therefore in your hearts, not to meditate before what ye shall answer: Luke xxi. 14.

For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. Luke xxi. 15.

And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. Luke xxi. 16.

And ye shall be hated of all *men* for my name's sake. Luke xxi. 17.

But there shall not a hair of your head perish. Luke xxi. 18.

In your patience, possess ye your souls. Luke xxi. 19.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Luke xxi. 20.

Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. Luke xxi. 21.

For these be the days of vengeance, that all things which are written may be fulfilled. Luke xxi. 22.

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. Luke xxi. 23.

And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke xxi. 24.

And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken. Luke xxi. 25.

And then shall they see the Son of man coming in a cloud with power and great glory. Luke xxi. 26.

And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. Luke xxi. 27.

Behold the fig tree, and all the trees ; Luke xxi. 28.

When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. Luke xxi. 29.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Luke xxi. 30.

Verily I say unto you, This generation shall not pass away, till all be fulfilled. Luke xxi. 31.

Heaven and earth shall pass away ; but my words shall not pass away. Luke xxi. 32.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Luke xxi. 33.

For as a snare shall it come on all them that dwell on the face of the whole earth. Luke xxi. 35.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke xxi. 36.

Let your loins be girded about, and *your* lights burning ; Luke xii. 35.

And ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that, when he cometh and knocketh, they may open unto him immediately. Luke xii. 36.

Blessed *are* those servants, whom the lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. Luke xii. 37.

And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. Luke xii. 38.

And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Luke xii. 39.

Be ye therefore ready also : for the Son of man cometh at an hour when ye think not. Luke xii. 40.

Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season ? Luke xii. 42.

Blessed *is* that servant, whom his lord when he cometh shall find so doing. Luke xii. 43.

Of a truth I say unto you, that he will make him ruler over all that he hath. Luke xii. 44.

But and if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken ; Luke xii. 45.

The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. Luke xii. 46.

And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. Luke xii. 47.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required : and to whom men have committed much, of him they will ask the more. Luke xii. 48.

Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Mark viii. 38.

For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels. Luke ix. 26.

Nevertheless when the Son of man cometh, shall he find faith on the earth? Luke xviii 8.

II.

JERUSALEM.

O JERUSALEM, Jerusalem, *thou* that Math. xxiii. 37.
 killest the prophets, and stonest them
 which are sent unto thee, how often would I
 have gathered thy children together, even as
 a hen gathereth her chickens under *her*
 wings, and ye would not !

Behold, your house is left unto you Math. xxiii. 38.
 desolate.

For I say unto you, Ye shall not see me Math. xxiii. 39.
 henceforth, till ye shall say, Blessed *is* he
 that cometh in the name of the Lord.

If thou hadst known, even thou, at least Luke xix. 42.
 in this thy day, the things *which belong* unto
 thy peace ! but now they are hid from thine
 eyes.

For the days shall come upon thee, that Luke xix. 43.
 thine enemies shall cast a trench about thee,
 and compass thee round, and keep thee in
 on every side.

And shall lay thee even with the ground, Luke xix. 44.
 and thy children within thee ; and they shall
 not leave in thee one stone upon another ;
 because thou knewest not the time of thy
 visitation.

O Jerusalem, Jerusalem, which killest the Luke xiii. 34.
 prophets, and stonest them that are sent
 unto thee ; how often would I have gathered
 thy children together, as a hen *doth gather*

her brood under *her* wings, and ye would not !

Behold, your house is left unto you desolate : and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord. Luke xiii. 35.

See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. Math. xxiv. 2.

Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. Mark xiii. 2.

Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. Luke xxiii. 28.

For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. Luke xxiii. 29.

Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us. Luke xxiii. 30.

For if they do these things in a green tree, what shall be done in the dry? Luke xxiii. 31.

Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. John iv. 21.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Luke xxi. 20.

Then let them which are in Judea flee to the mountains ; and let them which are in Luke xxi. 21.

the midst of it depart out ; and let not them that are in the countries enter thereinto.

For these be the days of vengeance, that all things which are written may be fulfilled. Luke xxi. 22.

But woe unto them that are with child, and to them that give suck, in those days ! for there shall be great distress in the land, and wrath upon this people. Luke xxi. 23.

And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke xxi. 24.

But I say unto you, Swear not at all ; neither by heaven ; for it is God's throne : Math. v. 34.

Nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King. Math. v. 35.

III.

THE JEWS.

I AM not sent but unto the lost sheep of Math. xv. 24.
the house of Israel.

But go rather to the lost sheep of the Math. x. 6.
house of Israel.

It is not meet to take the children's bread, Math. xv. 26.
and to cast *it* to dogs.

Let the children first be filled : for it is Mark vii. 27.
not meet to take the children's bread, and
to cast *it* unto the dogs.

Ye worship ye know not what : we know John iv. 22.
what we worship ; for salvation is of the
Jews.

And I say unto you, That many shall come Math. viii. 11.
from the east and west, and shall sit down
with Abraham, and Isaac, and Jacob, in the
kingdom of heaven :

But the children of the kingdom shall be Math. viii. 12.
cast out into outer darkness : there shall
be weeping and gnashing of teeth.

And they shall fall by the edge of the Luke xxi. 24.
sword, and shall be led away captive into all
nations : and Jerusalem shall be trodden
down of the Gentiles, until the times of the
Gentiles be fulfilled.

Did not Moses give you the law, and *yet* John vii. 19.
none of you keepeth the law ? Why go ye
about to kill me ?

I have done one work, and ye all marvel. John vii. 21.

I know that ye are Abraham's seed ; but John viii. 37.
ye seek to kill me, because my word hath no
place in you.

Many good works have I shewed you from John x. 32.
my Father ; for which of those works do ye
stone me ?

I speak that which I have seen with my John viii. 38.
Father : and ye do that which ye have seen
with your father.

If ye were Abraham's children, ye would John viii. 39.
do the works of Abraham.

But now ye seek to kill me, a man that John viii. 40.
hath told you the truth, which I have heard
of God : this did not Abraham.

Ye do the deeds of your father. John viii. 41.

If God were your Father, ye would love John viii. 42.
me : for I proceeded forth and came from
God : neither came I of myself, but he sent
me.

Why do ye not understand my speech ? John viii. 43.
even because ye cannot hear my word.

Ye are of *your* father the devil, and the John viii. 44.
lusts of your father ye will do : he was a
murderer from the beginning, and abode not
in the truth, because there is no truth in
him. When he speaketh a lie, he speaketh
of his own : for he is a liar, and the father
of it.

And because I tell *you* the truth, ye be- John viii. 45.
lieve me not.

Which of you convinceth me of sin ? And John viii. 46.
if I say the truth, why do ye not believe me ?

He that is of God heareth God's words : John viii. 47.
ye therefore hear *them* not, because ye are
not of God.

I have not a devil ; but I honour my John viii. 49.
Father, and ye do dishonour me.

If ye were blind, ye should have no sin : John ix. 41.
but now ye say, We see ; therefore your sin
remaineth.

But ye believe not, because ye are not of John x. 26.
my sheep, as I said unto you.

Verily I say unto you, That the publicans Math. xxi. 31.
and the harlots go into the kingdom of God
before you.

For John came unto you in the way of Math. xxi. 32.
righteousness, and ye believed him not ; but
the publicans and the harlots believed him :
and ye, when ye had seen *it*, repented not
afterward, that ye might believe him.

If I tell you, ye will not believe : Luke xxii. 67.

And if I also ask *you*, ye will not answer Luke xxii. 68.
me, nor let *me* go.

But whereunto shall I liken this genera- Math. xi. 16.
tion? It is like unto children sitting in the
markets, and calling unto their fellows,

And saying, We have piped unto you, and Math. xi. 17.
ye have not danced ; we have mourned unto
you, and ye have not lamented.

For John came neither eating nor drink- Math. xi. 18.
ing, and they say, He hath a devil.

The Son of man came eating and drinking, Math. xi. 19.
and they say, Behold a man gluttonous and a
winebibber, a friend of publicans and sinners.
But wisdom is justified of her children.

Whereunto then shall I liken the men of this generation? and to what are they like? Luke vii. 31.

They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. Luke vii. 32.

For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. Luke vii. 33.

The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! Luke vii. 34.

But wisdom is justified of all her children. Luke vii. 35.

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. John xviii. 36.

I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. John xviii. 20.

The kingdom of heaven is like unto a certain king, which made a marriage for his son, Math. xxii. 2.

And sent forth his servants to call them that were bidden to the wedding: and they would not come. Math. xxii. 3.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fat-

lings *are* killed, and all things *are* ready :
come unto the marriage.

But they made light of *it*, and went their ways, one to his farm, another to his merchandise : Math. xxii. 5

And the remnant took his servants, and entreated *them* spitefully, and slew *them*. Math. xxii. 6.

But when the king heard *thereof*, he was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city. Math. xxii. 7.

IV.

THE SCRIBES, PHARISEES, AND
SADDUCEES.

THE scribes and the Pharisees sit in Math. xxiii. 2.
Moses' seat :

All therefore whatsoever they bid you observe, *that* observe and do ; but do not ye after their works : for they say, and do not.

Beware of the scribes, which love to go Mark xii. 38.
in long clothing, and *love* salutations in the marketplaces,

And the chief seats in the synagogues, and Mark xii. 39.
the uppermost rooms at feasts.

Beware of the scribes, which desire to Luke xx. 46.
walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts ;

Which devour widows' houses, and for a Luke xx. 47.
shew make long prayers : the same shall receive greater damnation.

Which devour widows' houses, and for a Mark xii. 40.
pretence make long prayers : these shall receive greater damnation.

Beware ye of the leaven of the Pharisees, Luke xii. 1.
which is hypocrisy.

For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders ; but they *themselves* will not move them with one of their fingers.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, Math. xxiii. 5.

And love the uppermost rooms at feasts, Math. xxiii. 6.
and the chief seats in the synagogues,

And greetings in the markets, and to be called of men, Rabbi, Rabbi. Math. xxiii. 7.

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Math. xv. 14.

Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. Mark viii. 15.

Take heed and beware of the leaven of the Pharisees and of the Sadducees. Math. xvi. 6.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. Math. xxiii. 13.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Math. xxiii. 14.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. Math. xxiii. 15.

Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Luke xi. 46.

Woe unto you, lawyers ! for ye have taken away the key of knowledge : ye entered not in yourselves, and them that were entering in ye hindered. Luke xi. 52.

Woe unto you, scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Math. xxiii. 25.

Now do ye Pharisees make clean the outside of the cup and the platter ; but your inward part is full of ravening and wickedness. Luke xi. 39.

Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. Math. xxiii. 26.

Ye fools, did not he, that made that which is without, make that which is within also ? Luke xi. 40.

But rather give alms of such things as ye have ; and, behold, all things are clean unto you. Luke xi. 41.

But woe unto you, Pharisees ! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone. Luke xi. 42.

Woe unto you, Pharisees ! for ye love the uppermost seats in the synagogues, and greetings in the markets. Luke xi. 43.

Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Math. xxiii. 27

Woe unto you, scribes and Pharisees, hypocrites ! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*. Luke xi. 44.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Math. xxiii. 28.

But I know you, that ye have not the love of God in you. John v. 42.

Ye hypocrites, well did Esaias prophesy of you, saying, Math. xv. 7.

This people draweth nigh unto me with their mouth, and honoureth me with *their* lips ; but their heart is far from me. Math. xv. 8.

But in vain they do worship me, teaching *for* doctrines the commandments of men. Math. xv. 9.

Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. Mark vii. 6.

Woe unto you, scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, Math. xxiii. 29.

And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Math. xxiii. 30.

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Math. xxiii. 31.

Woe unto you ! for ye build the sepulchres of the prophets, and your fathers killed them. Luke xi. 47.

Truly ye bear witness that ye allow the deeds of your fathers : for they indeed killed them, and ye build their sepulchres. Luke xi. 48.

Fill ye up then the measure of your fathers. Math. xxiii. 32.

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. Math. xii. 34.

Ye serpents, *ye* generation of vipers, how can ye escape the damnation of hell? Math. xxiii. 33.

Wherefore, behold, I send unto you prophets, and wise men, and scribes : and *some* of them ye shall kill and crucify ; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city. Math. xxiii. 34.

Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute : Luke xi. 49.

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar : Math. xxiii. 35.

That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation ; Luke xi. 50.

From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple : verily I say unto you, It shall be required of this generation. Luke xi. 51.

Verily I say unto you, All these things shall come upon this generation. Math. xxiii. 36

V.

CALLING OF THE GENTILES.

THEREFORE say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Math. xxi. 43.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. Math. viii. 11.

And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. Luke xiii. 29.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come. Math. xxiv. 14.

And the gospel must first be published among all nations. Mark xiii. 10.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Math. xxviii. 19.

Go ye into all the world, and preach the gospel to every creature. Mark xvi. 15.

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day ; Luke xxiv. 46.

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke xxiv. 47.

The wedding is ready, but they which Math. xxii. 8.
were bidden were not worthy.

Go ye therefore into the highways, and as Math. xxii. 9.
many as ye shall find, bid to the marriage.

So those servants went out into the high- Math. xxii. 10.
ways, and gathered together all as many as
they found, both bad and good : and the
wedding was furnished with guests.

And other sheep I have, which are not of John x 16.
this fold : them also I must bring, and they
shall hear my voice ; and there shall be one
fold, *and* one shepherd.

SPECIAL UTTERANCES TO INDIVIDUALS.

NATHANAEL.

BEHOLD an Israelite indeed, in whom John i. 47.
is no guile !

Before that Philip called thee, when thou John i. 48.
wast under the fig tree, I saw thee.

Because I said unto thee, I saw thee un- John i. 50.
der the fig tree, believest thou? thou shalt
see greater things than these.

THE WOMAN OF SAMARIA.

Give me to drink. John iv. 7.

Go, call thy husband, and come hither. John iv. 16.

Thou hast well said, I have no husband : John iv. 17.

For thou hast had five husbands ; and he John iv. 18.
whom thou now hast is not thy husband : in
that saidst thou truly.

ZACCHEUS, THE PUBLICAN.

Zaccheus, make haste, and come down ; Luke xix. 5.
for to-day I must abide at thy house.

This day is salvation come to this house, Luke xix. 9.
forasmuch as he also is a son of Abraham.

THE BLIND MEN OF JERICHO.

What will ye that I shall do unto you? Math. xx. 32.

THE QUESTIONING SCRIBES.

What question ye with them?

Mark ix. 16.

THE SONS OF ZEBEDEE.

What wilt thou?

Math. xx. 21.

What would ye that I should do for you?

Mark x. 36.

Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

Math. xx. 22.

Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with : but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

Math. xx. 23.

Ye know not what ye ask : can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

Mark x. 38.

Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized :

Mark x. 39.

But to sit on my right hand and on my left hand is not mine to give ; but *it shall be given to them* for whom it is prepared.

Mark x. 40.

JESUS' BRETHREN.

My time is not yet come : but your time is always ready.

John vii. 6.

The world cannot hate you ; but me it hateth, because I testify of it, that the works thereof are evil.

John vii. 7.

Go ye up unto this feast : I go not up yet John vii. 8.
unto this feast ; for my time is not yet full
come.

THE QUESTIONING SCRIBE.

Thou art not far from the kingdom of Mark xii. 34.
God.

MARTHA.

Martha, Martha, thou art careful and Luke x. 41.
troubled about many things

But one thing is needful ; and Mary hath Luke x. 42.
chosen that good part, which shall not be
taken away from her.

THE CHIEF PRIESTS AND THE ELDERS.

I also will ask you one thing, which if ye Math. xxi. 24.
tell me, I in like wise will tell you by what
authority I do these things.

The baptism of John, whence was it ? from Math. xxi. 25.
heaven, or of men ?

I will also ask of you one question, and Mark xi. 29.
answer me, and I will tell you by what au-
thority I do these things.

The baptism of John, was *it* from heaven, Mark xi. 30.
or of men ? answer me.

I will also ask you one thing ; and answer Luke xx. 3.
me.

The baptism of John, was it from heaven, Luke xx. 4.
or of men ?

Neither tell I you by what authority I do Math. xxi. 27.
these things.

Neither do I tell you by what authority I do these things. Mark xi. 33.

Neither tell I you by what authority I do these things. Luke xx. 8.

THE DISCIPLES OF THE PHARISEES WITH THE HERODIANS.

Why tempt ye me, ye hypocrites? Math. xxii. 18.

Why tempt ye me? Luke xx. 23.

THE HIGH PRIEST.

Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. John xviii. 21.

PILATE.

Sayest thou this thing of thyself, or did others tell it thee of me? John xviii. 34.

DOCTRINE.

DOCTRINE.

THE SPIRITUAL WORLD.

I.

THE SOUL — SPIRIT.

YE know not what manner of spirit ye are of. Luke ix. 55.

That which is born of the flesh is flesh ; John iii. 6.
and that which is born of the Spirit is spirit.

A spirit hath not flesh and bones, as ye see me have. Luke xxiv. 39.

In your patience possess ye your souls. Luke xxi. 19.

And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell. Math. x. 28.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark viii. 36.

Or what shall a man give in exchange for his soul? Mark viii. 37.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Math. xvi. 26.

Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. Math. xi. 29.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Math. xxii. 37.

I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, *and* be merry. Luke xii. 19.

But God said unto him, *Thou* fool, this night thy soul shall be required of thee : then whose shall those things be, which thou hast provided. Luke xii. 20.

My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me. Math. xxvi. 38.

My soul is exceeding sorrowful unto death : tarry ye here, and watch. Mark xiv. 34.

Now is my soul troubled. John xii. 27.

Father, into thy hands I commend my spirit. Luke xxiii. 46.

II.

SPIRITUAL FOOD.

LABOUR not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed. John vi. 27.

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Math. iv. 4.

It is written, That man shall not live by bread alone, but by every word of God. Luke iv. 4.

Verily, verily, I say unto you, Moses gave you not that bread from heaven ; but my Father giveth you the true bread from heaven. John vi. 32.

For the bread of God is he which cometh down from heaven, and giveth life unto the world. John vi. 33.

I am that bread of life. John vi. 48.

I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst. John vi. 35.

Your fathers did eat manna in the wilderness, and are dead. John vi. 49.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die. John vi. 50.

I am the living bread which came down from heaven : if any man eat of this bread, he shall live forever : and the bread that I

will give is my flesh, which I will give for the life of the world.

Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. John vi. 53.

Take, eat ; this is my body. Math. xxvi. 26.

Take, eat ; this is my body. Mark xiv. 22.

This is my body which is given for you : this do in remembrance of me. Luke xxii. 19.

Take, eat ; this is my body, which is broken for you : this do in remembrance of me. 1 Cor. xi. 24.

Drink ye all of it ; Math. xxvi. 27.

For this is my blood of the new testament, which is shed for many for the remission of sins. Math. xxvi. 28.

This is my blood of the new testament, which is shed for many. Mark xiv. 24.

This cup is the new testament in my blood, which is shed for you. Luke xxii. 20.

This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me. 1 Cor. xi. 25.

Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. John vi. 54.

For my flesh is meat indeed, and my blood is drink indeed. John vi. 55.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. John vi. 56.

As the living Father hath sent me, and I live by the Father ; so he that eateth me, even he shall live by me. John vi. 57.

This is that bread which came down from heaven : not as your fathers did eat manna, and are dead : he that eateth of this bread shall live for ever. John vi. 58.

If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water. John iv. 10.

Whosoever drinketh of this water shall thirst again : John iv. 13.

But whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water, springing up into everlasting life. John iv. 14.

III.

SPIRITUAL LIFE.

FATHER, the hour is come ; glorify thy Son, that thy Son also may glorify thee : John xvii. 1.

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. John xvii. 2.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John xvii. 3.

I am the way, the truth, and the life : no man cometh unto the Father, but by me. John xiv. 6.

I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live : John xi. 25.

And whosoever liveth and believeth in me shall never die. Believest thou this? John xi. 26.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. John v. 24.

Verily, verily, I say unto you, He that believeth on me hath everlasting life. John vi. 47.

I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst. John vi. 35.

I am that bread of life. John vi. 48.

Your fathers did eat manna in the wilderness, and are dead. John vi. 49.

This is the bread which cometh down John vi. 50.
from heaven, that a man may eat thereof,
and not die.

I am the living bread which came down John vi. 51.
from heaven : if any man eat of this bread,
he shall live for ever : and the bread that I
will give is my flesh, which I will give for the
life of the world.

Verily, verily, I say unto you, Except ye John vi. 53.
eat the flesh of the Son of man, and drink
his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my John vi. 54.
blood, hath eternal life ; and I will raise him
up at the last day.

As the living Father hath sent me, and I John vi. 57.
live by the Father ; so he that eateth me,
even he shall live by me.

But whosoever drinketh of the water that John iv. 14.
I shall give him shall never thirst ; but the
water that I shall give him shall be in him a
well of water springing up into everlasting life.

He that believeth on me, as the Scripture John vii. 38.
hath said, out of his belly shall flow rivers of
living water.

Verily, verily, I say unto you, If a man John viii. 51
keep my saying, he shall never see death.

Verily, verily, I say unto you, The hour is John v. 25.
coming, and now is, when the dead shall
hear the voice of the Son of God : and they
that hear shall live.

For as the Father raiseth up the dead, John v. 21.
and quickeneth *them* ; even so the Son
quickeneth whom he will.

For as the Father hath life in himself; so John v. 26.
hath he given to the Son to have life in himself.

For he is not a God of the dead, but of Luke xx. 38.
the living: for all live unto him.

And this is the will of him that sent me, John vi. 40.
that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

And as Moses lifted up the serpent in the John iii. 14.
wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should John iii. 15.
not perish, but have eternal life.

For God so loved the world, that he gave John iii. 16.
his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The life is more than meat, and the body Luke xii. 23.
is more than raiment.

Therefore I say unto you, Take no thought Math. vi. 25.
for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

It is the Spirit that quickeneth; the flesh John vi. 63.
profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

And he that reapeth receiveth wages, and John iv. 36.
gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

And whosoever will lose his life for my Math. xvi. 25.
sake shall find it.

But whosoever shall lose his life for my sake and the gospel's, the same shall save it. Mark viii. 35.

But whosoever will lose his life for my sake, the same shall save it. Luke ix. 24.

And whosoever shall lose his life shall preserve it. Luke xvii. 33.

And he that hateth his life in this world shall keep it unto life eternal. John xii. 25.

My sheep hear my voice, and I know them, and they follow me : John x. 27.

And I give unto them eternal life ; and they shall never perish, neither shall any *man* pluck them out of my hand. John x. 28.

Why callest thou me good? *there is* none good but one, *that is*, God : but if thou wilt enter into life, keep the commandments, Math. xix. 17.

Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Math. xix. 18

Honour thy father and *thy* mother : and, Thou shalt love thy neighbour as thy self. Math. xix. 19

In my Father's house are many mansions : if *it were* not so, I would have told you. I go to prepare a place for you. John xiv. 2.

And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, *there* ye may be also. John xiv. 3.

And whither I go ye know, and the way ye know. John xiv. 4.

And ye will not come to me, that ye might have life. John v. 40.

And these shall go away into everlasting punishment : but the righteous into life eternal. Math. xxv. 46.

IV.

SPIRITUAL DEATH.

VERILY, verily, I say unto you, If a man keep my saying, he shall never see death. John viii. 51.

And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell. Math. x. 28.

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. Luke xii. 4.

But I will forewarn you whom ye shall fear : Fear him, which after he hath killed hath power to cast into hell ; yea, I say unto you, Fear him. Luke xii. 5.

Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? Luke xiii. 2.

I tell you, Nay : but, except ye repent, ye shall all likewise perish. Luke xiii. 3.

Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? Luke xiii. 4.

I tell you, Nay : but, except ye repent, ye shall all likewise perish. Luke xiii. 5.

I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am *he*, ye shall die in your sins. John viii. 24.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Math. xvi. 26.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark viii. 36.

Or what shall a man give in exchange for his soul? Mark viii. 37.

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke ix. 25.

For whosoever will save his life shall lose it. Math. xvi. 25.

For whosoever will save his life shall lose it. Mark viii. 35.

For whosoever will save his life shall lose it. Luke ix. 24.

Whosoever shall seek to save his life shall lose it. Luke xvii. 33.

He that loveth his life shall lose it. John xii. 25

Follow me; and let the dead bury their dead. Math. viii. 22.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Math. xxv. 41.

And these shall go away into everlasting punishment: but the righteous into life eternal. Math. xxv. 46.

V.

RESURRECTION OF THE DEAD.

BUT as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Math. xxii. 31.

I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Math. xxii. 32.

And as touching the dead, that they rise ; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

Mark xii. 26.

He is not the God of the dead, but the God of the living : ye therefore do greatly err.

Mark xii. 27.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

Luke xx. 37.

For he is not a God of the dead, but of the living : for all live unto him.

Luke xx. 38.

Ye do err, not knowing the Scriptures, nor the power of God.

Math. xxii. 29.

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Math. xxii. 30.

Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

Mark xii. 24.

For when they shall rise from the dead, Mark xii. 25.
they neither marry, nor are given in marriage; but are as the angels which are in heaven.

The children of this world marry, and are Luke xx. 34.
given in marriage :

But they which shall be accounted worthy Luke xx. 35.
to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage :

Neither can they die any more : for they Luke xx. 36.
are equal unto the angels ; and are the children of God, being the children of the resurrection.

Marvel not at this : for the hour is coming, John v. 28.
in the which all that are in the graves shall hear his voice,

And shall come forth ; they that have John v. 29.
done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.

And this is the Father's will which hath John vi. 39.
sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

And this is the will of him that sent me, John vi. 40.
that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day.

I am the resurrection and the life : he that John xi. 25.
believeth in me, though he were dead, yet shall he live.

VI.

THE JUDGMENT.

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : Math. xxv. 31.

And before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats : Math. xxv. 32.

And he shall set the sheep on his right hand, but the goats on the left. Math. xxv. 33.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : Math. xxv. 34.

For I was a hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : Math. xxv. 35.

Naked, and ye clothed me. I was sick, and ye visited me : I was in prison, and ye came unto me. Math. xxv. 36.

Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee* ? or thirsty, and gave *thee* drink ? Math. xxv. 37.

When saw we thee a stranger, and took *thee* in ? or naked, and clothed *thee* ? Math. xxv. 38.

Or when saw we thee sick, or in prison, and came unto thee ? Math. xxv. 39.

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Math. xxv. 40.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : Math. xxv. 41.

For I was a hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : Math. xxv. 42.

I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. Math. xxv. 43.

Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Math. xxv. 44.

Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. Math. xxv. 45.

And these shall go away into everlasting punishment : but the righteous into life eternal. Math. xxv. 46.

So the last shall be first, and the first last : for many be called, but few chosen. Math. xx. 16.

But many *that are* first shall be last ; and the last *shall be* first. Math. xix. 30.

But many *that are* first shall be last ; and the last first. Mark x. 31.

For the Son of man shall come in the glory of his Father with his angels ; and Math. xvi. 27.

then he shall reward every man according to his works.

At that day ye shall know that I *am* in my Father, and ye in me, and I in you. John xiv. 20.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Math. vii. 22.

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Math. vii. 23.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. Math. xiii. 40.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; Math. xiii. 41.

And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Math. xiii. 42.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. Math. xiii. 43.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, Math. xiii. 49.

And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Math. xiii. 50.

Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his Math. xix. 28.

glory, ye also shall sit upon twelve thrones,
judging the twelve tribes of Israel.

That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Luke xxii. 30.

For the Father judgeth no man, but hath committed all judgment unto the Son :

And hath given him authority to execute judgment also, because he is the Son of man. John v. 27.

VII.

PROMISES.

WHOSOEVER therefore shall break Math. v. 19.
 one of these least commandments,
 and shall teach men so, he shall be called the
 least in the kingdom of heaven : but whoso-
 ever shall do and teach *them*, the same shall
 be called great in the kingdom of heaven.

He that receiveth a prophet in the name Math. x. 41.
 of a prophet shall receive a prophet's re-
 ward ; and he that receiveth a righteous man
 in the name of a righteous man shall receive
 a righteous man's reward.

And whosoever shall give to drink unto Math. x. 42.
 one of these little ones a cup of cold *water*
 only in the name of a disciple, verily I say
 unto you, he shall in no wise lose his reward.

And every one that hath forsaken houses, Math. xix. 29.
 or brethren, or sisters, or father, or mother,
 or wife, or children, or lands, for my name's
 sake, shall receive a hundredfold, and shall
 inherit everlasting life.

Verily I say unto you, There is no man Mark x. 29.
 that hath left house, or brethren, or sisters,
 or father, or mother, or wife, or children, or
 lands, for my sake, and the gospel's,

But he shall receive a hundredfold now Mark x. 30.
 in this time, houses, and brethren, and sis-
 ters, and mothers, and children, and lands,
 with persecutions ; and in the world to come
 eternal life.

Verily I say unto you, There is no man Luke xviii. 29.
that hath left house, or parents, or brethren,
or wife, or children, for the kingdom of
God's sake,

Who shall not receive manifold more in Luke xviii. 30.
this present time, and in the world to come
life everlasting.

I am the bread of life : he that cometh to John vi. 35.
me shall never hunger ; and he that be-
lieveth on me shall never thirst.

Whoso eateth my flesh, and drinketh my John vi. 54.
blood, hath eternal life ; and I will raise him
up at the last day.

As the living Father hath sent me, and I John vi. 57.
live by the Father : so he that eateth me,
even he shall live by me.

This is that bread which came down from John vi. 58
heaven : not as your fathers did eat manna,
and are dead : he that eateth of this bread
shall live for ever.

I am the resurrection, and the life : he John xi. 25.
that believeth in me, though he were dead,
yet shall he live :

And whosoever liveth and believeth in me John xi. 26.
shall never die. Believest thou this ?

But whosoever drinketh of the water that John iv. 14.
I shall give him shall never thirst ; but the
water that I shall give him shall be in him a
well of water springing up into everlasting life.

And this is the will of him that sent me, John vi. 40.
that every one which seeth the Son, and be-
lieveth on him, may have everlasting life :
and I will raise him up at the last day.

Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Math. xix. 28.

That ye may eat and sit at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Luke xxii. 30.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death. John vii. 51.

In my Father's house are many mansions : if *it were* not so, I would have told you. I go to prepare a place for you. John xiv. 2.

And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, *there* ye may be also. John xiv. 3.

I will not leave you comfortless : I will come to you. John xiv. 18.

For where two or three are gathered together in my name, there am I in the midst of them. Math. xviii. 20.

VIII.

PUNISHMENT AND HELL.

ENTER ye in at the strait gate : for Math. vii. 13.
 wide *is* the gate, and broad *is* the
 way, that leadeth to destruction, and many
 there be which go in thereat.

Every tree that bringeth not forth good Math. vii. 19.
 fruit is hewn down, and cast into the fire.

And fear not them which kill the body, Math. x. 28.
 but are not able to kill the soul : but rather
 fear him which is able to destroy both soul
 and body in hell.

But I will forewarn you whom ye shall Luke xii. 5.
 fear : Fear him, which after he hath killed
 hath power to cast into hell ; yea, I say unto
 you, Fear him.

As therefore the tares are gathered and Math. xiii. 40.
 burned in the fire ; so shall it be in the end
 of this world.

The Son of man shall send forth his angels, Math. xiii. 41.
 and they shall gather out of his kingdom all
 things that offend, and them which do ini-
 quity ;

And shall cast them into a furnace of fire : Math. xiii. 42.
 there shall be wailing and gnashing of teeth.

So shall it be at the end of the world : the Math. xiii. 49.
 angels shall come forth, and sever the wicked
 from among the just,

And shall cast them into the furnace of fire : Math. xiii. 50.
 there shall be wailing and gnashing of teeth.

And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth. Math. xxv. 30.

And shall cut him asunder, and appoint *him* his portion with the hypocrites : there shall be weeping and gnashing of teeth. Math. xxiv. 51.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Math. xxv. 41.

And these shall go away into everlasting punishment : but the righteous into life eternal. Math. xxv. 46.

And shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation. John v. 29.

And if thy right eye offend thee, pluck it out, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. Math. v. 29.

And if thy right hand offend thee, cut it off, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. Math. v. 30.

Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee : it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. Math. xviii. 8.

And if thine eye offend thee, pluck it out, and cast *it* from thee : it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Math. xviii. 9.

And if thy hand offend thee, cut it off : it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched : Mark ix. 43.

Where their worm dieth not, and the fire is not quenched. Mark ix. 44.

And if thy foot offend thee, cut it off : it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched : Mark ix. 45.

Where their worm dieth not, and the fire is not quenched. Mark ix. 46.

And if thine eye offend thee, pluck it out : it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire : Mark ix. 47.

Where their worm dieth not, and the fire is not quenched. Mark ix. 48.

He that believeth and is baptized shall be saved ; but he that believeth not shall be damned. Mark xvi. 16.

I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am *he*, ye shall die in your sins. John viii. 24.

Except ye repent, ye shall all likewise perish. Luke xiii. 3.

Except ye repent, ye shall all likewise perish. Luke xiii. 5.

For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

And thou, Capernaum, which art exalted Luke x. 15.
to heaven, shalt be thrust down to hell.

Then said the king to the servants, Bind Math. xxii. 13.
him hand and foot, and take him away, and
cast *him* into outer darkness ; there shall be
weeping and gnashing of teeth.

And his lord was wroth, and delivered him Math. xviii. 34.
to the tormentors, till he should pay all that
was due unto him.

So likewise shall my heavenly Father do Math. xviii. 35.
also unto you, if ye from your hearts for-
give not every one his brother their tres-
passes.

The lord of that servant will come in a day Luke xii. 46.
when he looketh not for *him*, and at an hour
when he is not aware, and will cut him in
sunder, and will appoint him his portion with
the unbelievers.

And in hell he lifted up his eyes, being in Luke xvi. 23.
torments, and seeth Abraham afar off, and
Lazarus in his bosom.

And he cried and said, Father Abraham, Luke xvi. 24.
have mercy on me, and send Lazarus, that
he may dip the tip of his finger in water, and
cool my tongue ; for I am tormented in this
flame.

But Abraham said, Son, remember that Luke xvi. 25.
thou in thy lifetime receivedst thy good
things, and likewise Lazarus evil things : but
now he is comforted, and thou art tor-
mented.

And beside all this, between us and you Luke xvi. 26.
there is a great gulf fixed : so that they

which would pass from hence to you cannot ; neither can they pass to us, that *would come* from thence.

Then he said, I pray thee therefore, father, Luke xvi. 27.
that thou wouldest send him to my father's house :

For I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Luke xvi. 28.

RIGHTEOUSNESS.

I.

THE CALLS.

IF any man serve me, let him follow me ; John xli. 26.
and where I am, there shall also my
servant be : if any man serve me, him will
my Father honour.

If thou wilt be perfect, go *and* sell that Math. xix. 21.
thou hast, and give to the poor, and thou
shalt have treasure in heaven : and come *and*
follow me.

One thing thou lackest : go thy way, sell Mark x. 21.
whatsoever thou hast, and give to the poor,
and thou shalt have treasure in heaven ; and
come, take up the cross and follow me.

Yet lackest thou one thing : sell all that Luke xviii. 22.
thou hast, and distribute unto the poor, and
thou shalt have treasure in heaven : and
come, follow me.

Follow me, and I will make you fishers of Math. iv. 19.
men.

Come ye after me, and I will make you to Mark i. 17.
become fishers of men.

Follow me. Mark ii. 14.

Follow me. Luke v. 27.

What seek ye ? John i. 38.

Come and see. John i. 39.

Follow me.

John i. 43.

Follow me ; and let the dead bury their
dead.

Math. viii. 22.

Follow me.

Luke ix. 59.

Let the dead bury their dead : but go
thou and preach the kingdom of God.

Luke ix. 60.

Follow me.

Math. ix. 9.

Come.

Math. xiv. 29

Follow me.

John xxi. 19.

If I will that he tarry till I come, what *is*
that to thee? Follow thou me.

John xxi. 22.

Unto you that hear shall more be given.

Mark iv. 24.

II.

FAITH.

HAVE faith in God.

Mark xi. 22.

Let not your heart be troubled : ye believe in God, believe also in me.

John xiv. 1.

This is the work of God, that ye believe on him whom he hath sent.

John vi. 29.

He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John iii. 18.

He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.

Mark xvi. 16.

He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

John vii. 38.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater *works* than these shall he do ; because I go unto my Father.

John xiv. 12.

And these signs shall follow them that believe ; In my name shall they cast out devils ; they shall speak with new tongues ;

Mark xvi. 17.

They shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover.

Mark xvi. 18.

Be of good cheer ; it is I ; be not afraid.

Math. xiv. 27.

Be of good cheer : it is I ; be not afraid.

Mark vi. 50.

It is I ; be not afraid.

John vi. 20.

Why are ye fearful, O ye of little faith?

Math. viii. 26.

Why are ye so fearful? how is it that ye have no faith?

Mark iv. 40.

Where is your faith?

Luke viii. 25.

Be not afraid, only believe.

Mark v. 36.

Fear not : believe only, and she shall be made whole.

Luke viii. 50.

If thou canst believe, all things *are* possible to him that believeth.

Mark ix. 23.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Math. xxi. 22.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

Mark xi. 24.

Verily, I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea ; it shall be done.

Math. xxi. 21.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.

Mark xi. 23.

For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove : and nothing shall be impossible unto you.

Math. xvii. 20

If ye had faith as a grain of mustard seed, Luke xvii. 6.
ye might say unto this sycamine tree, Be
thou plucked up by the root, and be thou
planted in the sea ; and it should obey you.

Believe ye that I am able to do this? Math. ix. 28.

Do ye now believe? John xvi. 31.

According to your faith be it unto you. Math. ix. 29.

Verily I say unto you, I have not found so Math. viii. 10.
great faith, no, not in Israel.

I say unto you, I have not found so great Luke vii. 9.
faith, no, not in Israel.

Go thy way ; and as thou hast believed, Math. viii. 13.
so be it done unto thee.

Daughter, be of good comfort ; thy faith Math. ix. 22.
hath made thee whole.

O woman, great *is* thy faith : be it unto Math. xv. 28.
thee even as thou wilt.

Daughter, thy faith hath made thee whole ; Mark v. 34.
go in peace, and be whole of thy plague.

For this saying go thy way ; the devil is Mark vii. 29.
gone out of thy daughter.

Go thy way ; thy faith hath made thee Mark x. 52.
whole.

Thy faith hath saved thee ; go in peace. Luke vii. 50.

Daughter, be of good comfort : thy faith Luke viii. 48.
hath made thee whole ; go in peace.

Arise, go thy way : thy faith hath made Luke xvii. 19.
thee whole.

Receive thy sight : thy faith hath saved Luke xviii. 42.
thee.

And I am glad for your sakes that I was John xi. 15.
not there, to the intent ye may believe ;
nevertheless let us go unto him.

Said I not unto thee, that, if thou would- John xi. 40.
est believe, thou shouldest see the glory of
God?

I am the resurrection, and the life : he that John xi. 25.
believeth in me, though he were dead, yet
shall he live :

And whosoever liveth and believeth in me John xi. 26.
shall never die. Believest thou this?

Dost thou believe on the Son of God? John ix. 35.

And I knew that thou hearest me always : John xi. 42.
but because of the people which stand by I
said *it*, that they may believe that thou hast
sent me.

Reach hither thy finger, and behold my John xx. 27.
hands ; and reach hither thy hand, and
thrust *it* into my side ; and be not faithless,
but believing.

Thomas, because thou hast seen me, thou John xx. 29
hast believed : blessed *are* they that have not
seen, and *yet* have believed.

Nevertheless, when the Son of man cometh, Luke xviii. 8.
shall he find faith on the earth?

III.

SALVATION THROUGH FAITH.

VERILY, verily, I say unto you, He John vi. 47.
that believeth on me hath everlasting life.

I am the resurrection, and the life : he John xi. 25.
that believeth in me, though he were dead,
yet shall he live :

And whosoever liveth and believeth in me John xi. 26.
shall never die. Believest thou this?

And as Moses lifted up the serpent in the John iii. 14.
wilderness, even so must the Son of man be
lifted up :

That whosoever believeth in him should John iii. 15.
not perish, but have eternal life.

For God so loved the world, that he gave John iii. 16.
his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John iii. 18.

Verily, verily, I say unto you, He that John v. 24.
heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

And this is the will of him that sent me, John vi. 40.
that every one which seeth the Son, and believeth on him, may have everlasting life :
and I will raise him up at the last day.

He that believeth and is baptized shall be Mark xvi. 16.
saved.

IV.

REPENTANCE.

REPENT: for the kingdom of heaven is at hand. Math. iv. 17.

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Mark i. 15.

What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? Luke xv. 4.

And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. Luke xv. 5.

And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. Luke xv. 6.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Luke xv. 7

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? Luke xv. 8

And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Luke xv. 9

Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth. Luke xv. 10.

But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. Math. xxi. 28.

He answered and said, I will not; but afterward he repented, and went. Math. xxi. 29.

And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Math. xxi. 30.

Whether of them twain did the will of *his* father? Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. Math. xxi. 31.

For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him. Math. xxi. 32.

A certain man had two sons: Luke xv. 11.

And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living. Luke xv. 12.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. Luke xv. 13.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want. Luke xv. 14.

And he went and joined himself to a Luke xv. 15.

citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. Luke xv. 16.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! Luke xv. 17.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, Luke xv. 18.

And am no more worthy to be called thy son: make me as one of thy hired servants. Luke xv. 19.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. Luke xv. 20.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Luke xv. 21.

But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: Luke xv. 22.

And bring hither the fatted calf, and kill *it*; and let us eat, and be merry: Luke xv. 23.

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Luke xv. 24.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. Luke xv. 25.

And he called one of the servants, and Luke xv. 26.
asked what these things meant.

And he said unto him, Thy brother is Luke xv. 27.
come ; and thy father hath killed the fatted
calf, because he hath received him safe and
sound.

And he was angry, and would not go in : Luke xv. 28.
therefore came his father out, and entreated
him.

And he answering said to *his* father, Lo, Luke xv. 29.
these many years do I serve thee, neither
transgressed I at any time thy command-
ment ; and yet thou never gavest me a kid,
that I might make merry with my friends :

But as soon as this thy son was come, Luke xv. 30.
which hath devoured thy living with harlots,
thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever Luke xv. 31.
with me, and all that I have is thine.

It was meet that we should make merry, Luke xv. 32.
and be glad : for this thy brother was dead,
and is alive again ; and was lost, and is found.

Suppose ye that these Galileans were sin- Luke xiii. 2.
ners above all the Galileans, because they
suffered such things ?

I tell you, Nay : but, except ye repent, ye Luke xiii. 3.
shall all likewise perish.

Or those eighteen, upon whom the tower Luke xiii. 4.
in Siloam fell, and slew them, think ye that
they were sinners above all men that dwelt in
Jerusalem ?

I tell you, Nay : but, except ye repent, ye Luke xiii. 5.
shall all likewise perish.

V.

BAPTISM.

VERILY, verily, I say unto thee, Except John iii. 5.
a man be born of water and *of* the
Spirit, he cannot enter into the kingdom of
God.

Go ye therefore, and teach all nations, Math.xxviii.19.
baptizing them in the name of the Father,
and of the Son, and of the Holy Ghost.

He that believeth and is baptized shall be Mark xvi. 16.
saved; but he that believeth not shall be
damned.

The baptism of John, whence was it? from Math. xxi. 25.
heaven, or of men?

The baptism of John, was *it* from heaven, Mark xi. 30.
or of men? answer me.

The baptism of John, was it from heaven, Luke xx. 4.
or of men?

For John truly baptized with water; but Acts i. 5.
ye shall be baptized with the Holy Ghost not
many days hence.

VI.

REGENERATION.

VERILY, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. John iii. 3.

Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. John iii. 5.

That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. John iii. 6.

Marvel not that I said unto thee, Ye must be born again. John iii. 7.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit. John iii. 8.

Art thou a master of Israel, and knowest not these things ? John iii. 10.

Now ye are clean through the word which I have spoken unto you. John xv. 3.

No man putteth a piece of new cloth unto an old garment ; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Math. ix. 16.

Neither do men put new wine into old bottles : else the bottles break, and the wine runneth out, and the bottles perish : but they put new wine into new bottles, and both are preserved. Math. ix. 17.

No man also seweth a piece of new cloth Mark ii. 21. on an old garment ; else the new piece that filled it up taketh away from the old, and the rent is made worse.

And no man putteth new wine into old Mark ii. 22. bottles ; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred : but new wine must be put into new bottles.

No man putteth a piece of a new garment Luke v. 36. upon an old ; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

And no man putteth new wine into old Luke v. 37. bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

But new wine must be put into new bot- Luke v. 38. tles ; and both are preserved.

No man also having drunk old *wine* Luke v. 39. straightway desireth new ; for he saith, The old is better.

VII.

WORKS.

WHO is my mother, or my brethren? Mark iii. 33.

Behold my mother, and my brethren ! Mark iii. 34.

For whosoever shall do the will of God, Mark iii. 35.
the same is my brother, and my sister, and
mother.

And why call ye me, Lord, Lord, and do Luke vi. 46.
not the things which I say?

Not every one that saith unto me, Lord, Math. vii. 21.
Lord, shall enter into the kingdom of heaven ;
but he that doeth the will of my Father
which is in heaven.

If any man will do his will, he shall know John vii. 17.
of the doctrine, whether it be of God, or
whether I speak of myself.

Let your light so shine before men, that Math. v. 16.
they may see your good works, and glorify
your Father which is in heaven.

Herein is my Father glorified, that ye bear John xv. 8.
much fruit ; so shall ye be my disciples.

If I do not the works of my Father, be- John x. 37.
lieve me not.

But if I do, though ye believe not me, be- John x. 38.
lieve the works ; that ye may know, and
believe, that the Father *is* in me, and I in
him.

Many will say to me in that day, Lord, Math. vii. 22.
Lord, have we not prophesied in thy name?

and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you : depart from me, ye that work iniquity. Math. vii. 23.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock : Math. vii. 24.

And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock. Math. vii. 25

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : Math. vii. 26.

And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it. Math. vii. 27.

Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like : Luke vi. 47.

He is like a man which built a house, and digged deep, and laid the foundation on a rock : and when the flood arose, the stream beat vehemently upon that house, and could not shake it ; for it was founded upon a rock. Luke vi. 48.

But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth ; against which the stream Luke vi. 49.

did beat vehemently, and immediately it fell ;
and the ruin of that house was great.

A certain *man* went down from Jerusalem Luke x. 30.
to Jericho, and fell among thieves, which
stripped him of his raiment, and wounded
him, and departed, leaving *him* half dead.

And by chance there came down a certain Luke x. 31.
priest that way ; and when he saw him, he
passed by on the other side.

And likewise a Levite, when he was at the Luke x. 32.
place, came and looked *on him*, and passed
by on the other side.

But a certain Samaritan, as he journeyed, Luke x. 33.
came where he was ; and when he saw him,
he had compassion *on him*,

And went to *him*, and bound up his Luke x. 34.
wounds, pouring in oil and wine, and set
him on his own beast, and brought him to an
inn, and took care of him.

And on the morrow when he departed, he Luke x. 35.
took out two pence, and gave *them* to the
host, and said unto him, Take care of him :
and whatsoever thou spendest more, when I
come again, I will repay thee.

Which now of these three, thinkest thou, Luke x. 36.
was neighbour unto him that fell among the
thieves ?

Go, and do thou likewise. Luke x. 37.

A certain *man* had a fig tree planted in Luke xiii. 6.
his vineyard ; and he came and sought fruit
thereon, and found none.

Then said he unto the dresser of his Luke xiii. 7.
vineyard, Behold, these three years I come

seeking fruit on this fig tree, and find none : cut it down ; why cumbereth it the ground ?

And he answering said unto him, Lord, Luke xiii. 8.
let it alone this year also, till I shall dig about it, and dung *it* :

And if it bear fruit, *well* ; and if not, *then* Luke xiii. 9.
after that thou shalt cut it down.

Behold, a sower went forth to sow ; Math. xiii. 3.

And when he sowed, some *seeds* fell by Math. xiii. 4.
the way side, and the fowls came and devoured them up :

But other fell into good ground, and Math. xiii. 8.
brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

But he that received seed into the good Math. xiii. 23.
ground is he that heareth the word, and understandeth *it* ; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

Hearken ; Behold, there went out a sower Mark iv. 3.
to sow :

And it came to pass as he sowed, some Mark iv. 4.
fell by the way side, and the fowls of the air came and devoured it up.

And other fell on good ground, and did Mark iv. 8.
yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some a hundred.

And these are they which are sown on Mark iv. 20.
good ground ; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some a hundred.

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. Math. xii. 33.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Math. vii. 16.

For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. Luke vi. 44.

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Math. vii. 17.

A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Math. vii. 18.

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. Luke vi. 43.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Math. vii. 19.

Wherefore by their fruits ye shall know them. Math. vii. 20.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. John xv. 16.

Let no fruit grow on thee henceforward for ever. Math. xxi. 19.

No man eat fruit of thee hereafter for ever. Mark xi. 14.

VIII.

THE GREAT COMMANDMENTS.

THOU shalt love the Lord thy God with Math. xxii. 37
 all thy heart, and with all thy soul,
 and with all thy mind.

This is the first and great commandment. Math. xxii. 38.

And the second *is* like unto it, Thou shalt Math. xxii. 39.
 love thy neighbour as thyself.

On these two commandments hang all the Math. xxii. 40.
 law and the prophets.

The first of all the commandments *is*, Mark xii. 29.
 Hear, O Israel; The Lord our God is one
 Lord :

And thou shalt love the Lord thy God Mark xii. 30.
 with all thy heart, and with all thy soul, and
 with all thy mind, and with all thy strength :
 this *is* the first commandment.

And the second *is* like, *namely* this, Thou Mark xii. 31.
 shalt love thy neighbour as thyself. There
 is none other commandment greater than
 these.

Therefore all things whatsoever ye would Math. vii. 12.
 that men should do to you, do ye even so to
 them : for this is the law and the prophets.

And as ye would that men should do to Luke vi. 31.
 you, do ye also to them likewise.

IX.

LOVE.

A NEW commandment I give unto you, John xiii. 34.
That ye love one another ; as I have
loved you, that ye also love one another.

This is my commandment, That ye love John xv. 12.
one another, as I have loved you.

These things I command you, that ye love John xv. 17.
one another.

By this shall all *men* know that ye are my John xiii. 35.
disciples, if ye have love one to another.

Greater love hath no man than this, that a John xv. 13.
man lay down his life for his friends.

Ye have heard that it hath been said, Math. v. 43.
Thou shalt love thy neighbour, and hate
thine enemy.

But I say unto you, Love your enemies, Math. v. 44.
bless them that curse you, do good to them
that hate you, and pray for them which de-
spitefully use you, and persecute you ;

That ye may be the children of your Math. v. 45.
Father which is in heaven : for he maketh
his sun to rise on the evil and on the good,
and sendeth rain on the just and on the un-
just.

For if ye love them which love you, what Math. v. 46.
reward have ye? do not even the publicans
the same?

And if ye salute your brethren only, what Math. v. 47.

do ye more *than others*? do not even the publicans so?

Therefore all things whatsoever ye would Math. vii. 12.
that men should do to you, do ye even so to them: for this is the law and the prophets.

But I say unto you which hear, Love your Luke vi. 27.
enemies, do good to them which hate you,

Bless them that curse you, and pray for Luke vi. 28.
them which despitefully use you.

For if ye love them which love you, what Luke vi. 32.
thank have ye? for sinners also love those that love them.

And if ye do good to them which do good Luke vi. 33
to you, what thank have ye? for sinners also do even the same.

And if ye lend *to them* of whom ye hope Luke vi. 34.
to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

But love ye your enemies, and do good, Luke vi. 35.
and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

If a man love me, he will keep my words: John xiv. 23.
and my Father will love him, and we will come unto him, and make our abode with him.

He that loveth me not keepeth not my John xiv. 24.
sayings: and the word which ye hear is not mine, but the Father's which sent me.

X.

CHARITY.

IT is more blessed to give than to receive. Acts xx. 35.
 Give, and it shall be given unto you ; Luke vi. 38.
 good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Math. v. 42.

Give to every man that asketh of thee ; Luke vi. 30.
 and of him that taketh away thy goods ask *them* not again.

Sell that ye have, and give alms ; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. Luke xii. 33.

If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come *and* follow me. Math. xix. 21.

One thing thou lackest : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, take up the cross, and follow me. Mark x. 21.

Yet lackest thou one thing : sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven : and come, follow me. Luke xviii. 22.

For where your treasure is, there will your heart be also. Luke xii. 34.

Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven. Math. vi. 1.

Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. Math. vi. 2.

But when thou doest alms, let not thy left hand know what thy right hand doeth : Math. vi. 3.

That *thine* alms may be in secret : and thy Father which seeth in secret himself shall reward thee openly. Math. vi. 4.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours ; lest they also bid thee again, and a recompense be made thee. Luke xiv. 12.

But when thou makest a feast, call the poor, the maimed, the lame, the blind : Luke xiv. 13.

And thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just. Luke xiv. 14.

Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury : Mark xii. 43.

For all *they* did cast in of their abundance ; but she of her want did cast in all that she had, *even* all her living. Mark xii. 44.

Of a truth I say unto you, that this poor widow hath cast in more than they all : Luke xxi. 3.

For all these have of their abundance cast in unto the offerings of God : but she of her penury hath cast in all the living that she had. Luke xxi. 4.

But rather give alms of such things as ye have ; and, behold, all things are clean unto you. Luke xi. 41.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that, when ye fail, they may receive you into everlasting habitations. Luke xvi. 9.

XI.

FORGIVENESS AND RECONCILI-
ATION.

FATHER, forgive them ; for they know not what they do. Luke xxiii. 34.

Forgive, and ye shall be forgiven. Luke vi. 37.

Take heed to yourselves : if thy brother trespass against thee, rebuke him ; and if he repent, forgive him. Luke xvii. 3.

And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him. Luke xvii. 4.

I say not unto thee, Until seven times : but, Until seventy times seven. Math. xviii. 22.

And when ye stand praying, forgive, if ye have aught against any ; that your Father also which is in heaven may forgive you your trespasses. Mark xi. 25.

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. Mark xi. 26.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee ; Math. v. 23.

Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. Math. v. 24.

For if ye forgive men their trespasses, your heavenly Father will also forgive you : Math. vi. 14.

But if ye forgive not men their trespasses, Math. vi. 15.
neither will your Father forgive your trespasses.

Agree with thine adversary quickly, while Math. v. 25.
thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verily I say unto thee, Thou shalt by no Math. v. 26.
means come out thence, till thou hast paid the uttermost farthing.

When thou goest with thine adversary to Luke xii. 53.
the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

I tell thee, thou shalt not depart thence, Luke xii. 59.
till thou hast paid the very last mite.

Therefore is the kingdom of heaven likened Math. xviii. 23.
unto a certain king, which would take account of his servants.

And when he had begun to reckon, one Math. xviii. 24.
was brought unto him, which owed him ten thousand talents.

But forasmuch as he had not to pay, his Math. xviii. 25.
lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and wor- Math. xviii. 26.
shipped him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved Math. xviii. 27.

with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found Math. xviii. 28.
one of his fellow servants, which owed him a
hundred pence : and he laid hands on him,
and took *him* by the throat, saying, Pay me
that thou owest.

And his fellow servant fell down at his Math. xviii. 29.
feet, and besought him, saying, Have pa-
tience with me, and I will pay thee all.

And he would not : but went and cast him Math. xviii. 30.
into prison, till he should pay the debt.

So when his fellow servants saw what was Math. xviii. 31.
done, they were very sorry, and came and
told unto their lord all that was done.

Then his lord, after that he had called Math. xviii. 32.
him, said unto him, O thou wicked servant,
I forgave thee all that debt, because thou
desiredst me :

Shouldest not thou also have had com- Math. xviii. 33.
passion on thy fellow servant, even as I had
pity on thee ?

And his lord was wroth, and delivered Math. xviii. 34.
him to the tormentors, till he should pay all
that was due unto him.

So likewise shall my heavenly Father do Math. xviii. 35
also unto you, if ye from your hearts forgive
not every one his brother their trespasses.

Simon, I have somewhat to say unto Luke vii. 40.
thee.

There was a certain creditor which had Luke vii. 41.
two debtors : the one owed five hundred
pence, and the other fifty.

And when they had nothing to pay, he Luke vii. 42.
frankly forgave them both. Tell me there-
fore, which of them will love him most?

Thou hast rightly judged. Luke vii. 43.

Seest thou this woman? I entered into Luke vii. 44.
thine house, thou gavest me no water for my
feet: but she hath washed my feet with
tears, and wiped *them* with the hairs of her
head.

Thou gavest me no kiss: but this woman, Luke vii. 45.
since the time I came in, hath not ceased to
kiss my feet.

My head with oil thou didst not anoint: Luke vii. 46.
but this woman hath anointed my feet with
ointment.

Wherefore I say unto thee, Her sins, Luke vii. 47.
which are many, are forgiven; for she loved
much: but to whom little is forgiven, *the*
same loveth little.

XII.

MERCY AND FORBEARANCE.

BLESSED *are* the merciful: for they Math. v. 7.
shall obtain mercy.

Be ye therefore merciful, as your Father Luke vi. 36.
also is merciful.

But go ye and learn what *that* meaneth, I Math. ix. 13.
will have mercy, and not sacrifice.

Moreover if thy brother shall trespass Math. xviii. 15.
against thee, go and tell him his fault be-
tween thee and him alone: if he shall hear
thee, thou hast gained thy brother.

But if he will not hear *thee*, *then* take with Math. xviii. 16.
thee one or two more, that in the mouth of
two or three witnesses every word may be
established.

And if he shall neglect to hear them, tell Math. xviii. 17.
it unto the church: but if he neglect to
hear the church, let him be unto thee as a
heathen man and a publican.

Then the lord of that servant was moved Math. xviii. 27.
with compassion, and loosed him, and for-
gave him the debt.

Shouldest not thou also have had compas- Math. xviii. 33.
sion on thy fellow servant, even as I had pity
on thee?

XIII.

SELF-RENUNCIATION.

IF any *man* will come after me, let him deny himself, and take up his cross, and follow me. Math. xvi. 24.

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Mark viii. 34.

If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me. Luke ix. 23.

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. Math. xvi. 25.

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. Mark viii. 35.

For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. Luke ix. 24.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Math. xvi. 26.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark viii. 36.

Or what shall a man give in exchange for his soul? Mark viii. 37.

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke ix. 25.

He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me. Math. x. 37.

And he that taketh not his cross, and followeth after me, is not worthy of me. Math. x. 38.

If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Luke xiv. 26.

And whosoever doth not bear his cross, and come after me, cannot be my disciple. Luke xlv. 27.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Luke xiv. 33.

He that findeth his life shall lose it : and he that loseth his life for my sake shall find it. Math. x. 39.

Whosoever shall seek to save his life shall lose it ; and whosoever shall lose his life shall preserve it. Luke xvll. 33.

He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal. John xii. 25.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it* ? Luke xiv. 28.

Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, Luke xiv. 29.

Saying, This man began to build, and was not able to finish. Luke xiv. 30.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Luke xiv. 31.

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. Luke xiv. 32.

XIV.

PURITY AND SINGLENESSE OF HEART.

BLESSED *are* the pure in heart : for they shall see God. Math. v. 8.

A good man out of the good treasure of the heart bringeth forth good things : and an evil man out of the evil treasure bringeth forth evil things. Math. xii. 35.

A good man out of the good treasure of his heart bringeth forth that which is good ; and an evil man out of the evil treasure of his heart bringeth forth that which is evil : for of the abundance of the heart his mouth speaketh. Luke vi. 45.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. Mark x. 15.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein. Luke xviii. 17.

Hear, and understand : Math. xv. 10.

Not that which goeth into the mouth defileth a man ; but that which cometh out of the mouth, this defileth a man. Math. xv. 11.

Are ye also yet without understanding? Math. xv. 16.

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? Math. xv. 17.

But those things which proceed out of the Math. xv. 18.

mouth come forth from the heart ; and they defile the man.

For out of the heart proceed evil thoughts, Math. xv. 19.
murders, adulteries, fornications, thefts, false witness, blasphemies :

These are *the things* which defile a man : Math. xv. 20.
but to eat with unwashen hands defileth not a man.

Hearken unto me every one *of you*, and Mark vii. 14.
understand :

There is nothing from without a man, that Mark vii. 15.
entering into him can defile him : but the things which come out of him, those are they that defile the man.

Are ye so without understanding also ? Do Mark vii. 18.
ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him ;

Because it entereth not into his heart, but Mark vii. 19.
into the belly, and goeth out into the draught, purging all meats ?

That which cometh out of the man, that Mark vii. 20.
defileth the man.

For from within, out of the heart of men, Mark vii. 21.
proceed evil thoughts, adulteries, fornications, murders,

Thefts, covetousness, wickedness, deceit, Mark vii. 22.
lasciviousness, an evil eye, blasphemy, pride, foolishness :

All these evil things come from within, and Mark vii. 23.
defile the man.

Ye have heard that it was said by them of Math. v. 27.
old time, Thou shalt not commit adultery :

But I say unto you, That whosoever look- Math. v. 28
eth on a woman to lust after her, hath
committed adultery with her already in his
heart.

Wherefore think ye evil in your hearts? Math. ix. 4.

The light of the body is the eye : if there- Math. vi. 22.
fore thine eye be single, thy whole body shall
be full of light.

But if thine eye be evil, thy whole body Math. vi. 23.
shall be full of darkness. If therefore the
light that is in thee be darkness, how great *is*
that darkness?

No man can serve two masters : for either Math. vi. 24.
he will hate the one, and love the other ; or
else he will hold to the one, and despise the
other. Ye cannot serve God and mammon.

The light of the body is the eye : there- Luke xi. 34.
fore when thine eye is single, thy whole body
also is full of light ; but when *thine eye* is
evil, thy body also *is* full of darkness.

Take heed therefore, that the light which Luke xi. 35.
is in thee be not darkness.

If thy whole body therefore *be* full of light, Luke xi. 36.
having no part dark, the whole shall be full
of light, as when the bright shining of a
candle doth give thee light.

O generation of vipers, how can ye, be- Math. xii. 34
ing evil, speak good things? for out of the
abundance of the heart the mouth speaketh.

It is written again, Thou shalt not tempt Math. iv. 7.
the Lord thy God.

It is said, Thou shalt not tempt the Lord Luke iv. 12.
thy God.

No servant can serve two masters : for Luke xvi. 13.
either he will hate the one, and love the
other ; or else he will hold to the one, and
despise the other. Ye cannot serve God
and mammon.

But rather give alms of such things as ye Luke xi. 41.
have ; and, behold, all things are clean unto
you.

XV.

PURITY OF SPEECH.

BUT I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. Math. xii. 36.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Math. xii. 37.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths : Math. v. 33.

But I say unto you, Swear not at all ; neither by heaven ; for it is God's throne : Math. v. 34.

Nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King. Math. v. 35.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black. Math. v. 36.

But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil. Math. v. 37.

Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. Math xxiii. 20

And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. Math. xxiii. 21.

And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Math. xxiii. 22.

XVI.

SUBJECTION OF THE FLESH.

WHEREFORE if thy hand or thy foot offend thee, cut them off, and cast *them* from thee : it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. Math. xviii. 8.

And if thy right eye offend thee, pluck it out, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. Math. v. 29.

And if thine eye offend thee, pluck it out, and cast *it* from thee : it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Math. xviii. 9.

And if thy right hand offend thee, cut it off, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. Math. v. 30.

And if thy hand offend thee, cut it off : it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched : Mark ix. 43.

Where their worm dieth not, and the fire is not quenched. Mark ix. 44.

And if thy foot offend thee, cut it off : it is better for thee to enter halt into life, than Mark ix. 45.

having two feet to be cast into hell, into the fire that never shall be quenched :

Where their worm dieth not, and the fire Mark ix. 46.
is not quenched.

And if thine eye offend thee, pluck it out : Mark ix. 47.
it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire :

Where their worm dieth not, and the fire Mark ix. 48.
is not quenched.

For every one shall be salted with fire, Mark ix. 49.
and every sacrifice shall be salted with salt.

Howbeit this kind goeth not out but by Math. xvii. 21
prayer and fasting.

This kind can come forth by nothing, but Mark ix. 29.
by prayer and fasting.

Moreover when ye fast, be not, as the Math. vi. 16.
hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

But thou, when thou fastest, anoint thine Math. vi. 17.
head, and wash thy face ;

That thou appear not unto men to fast, Math. vi. 18.
but unto thy Father which is in secret : and thy Father which seeth in secret shall reward thee openly.

XVII.

OBEDIENCE AND SUBMISSION.

IF ye love me, keep my commandments. John xiv. 15.

He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. John xiv. 21.

Ye are my friends, if ye do whatsoever I command you. John xv. 14.

He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. John vii. 18.

And I seek not mine own glory : there is one that seeketh and judgeth. John viii. 50.

If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. John vii. 17.

O my Father, if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou *wilt*. Math. xxvi. 39.

Abba, Father, all things *are* possible unto thee ; take away this cup from me : nevertheless, not what I will, but what thou wilt. Mark xiv. 36.

O my Father, if this cup may not pass away from me, except I drink it, thy will be done. Math. xxvi. 42.

Father, if thou be willing, remove this cup Luke xxii. 42.

from me : nevertheless, not my will, but thine,
be done.

Put up thy sword into the sheath : the cup John xviii. 11.
which my Father hath given me, shall I not
drink it?

And he that sent me is with me : the John viii. 29.
Father hath not left me alone ; for I do
always those things that please him.

Go ye therefore, and teach all nations, Math.xxviii.19.
baptizing them in the name of the Father,
and of the Son, and of the Holy Ghost :

Teaching them to observe all things what- Math.xxviii.20.
soever I have commanded you : and, lo, I
am with you alway, *even* unto the end of
the world. Amen.

XVIII.

FAITHFULNESS AND WATCH-
FULNESS.

HE that is faithful in that which is Luke xvi. 10.
least is faithful also in much: and
he that is unjust in the least is unjust also
in much.

If therefore ye have not been faithful in Luke xvi. 11.
the unrighteous mammon, who will commit
to your trust the true *riches*?

And if ye have not been faithful in that Luke xvi. 12.
which is another man's, who shall give you
that which is your own?

Who then is a faithful and wise servant, Math. xxiv. 45.
whom his lord hath made ruler over his
household, to give them meat in due
season?

Blessed *is* that servant, whom his lord Math. xxiv. 46.
when he cometh shall find so doing.

Verily I say unto you, That he shall make Math. xxiv. 47.
him ruler over all his goods.

Who then is that faithful and wise steward, Luke xii. 42.
whom *his* lord shall make ruler over his
household, to give *them their* portion of meat
in due season?

Blessed *is* that servant whom his lord when Luke xii. 43.
he cometh shall find so doing.

Of a truth I say unto you, that he will Luke xii. 44.
make him ruler over all that he hath.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Math. xxiv. 43

Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh. Math. xxiv. 44

Let your loins be girded about, and *your* lights burning ; Luke xii. 35.

And ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that, when he cometh and knocketh, they may open unto him immediately. Luke xii. 36.

Blessed *are* those servants, whom the lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. Luke xii. 37.

And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. Luke xii. 38.

And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Luke xii. 39.

Be ye therefore ready also : for the Son of man cometh at an hour when ye think not. Luke xii. 40.

And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. Luke xii. 47.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more. Luke xii. 48.

Watch ye therefore, and pray always. Luke xxi. 36.

Watch therefore; for ye know not what hour your Lord doth come. Math. xxiv. 42.

Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh. Math. xxv. 13.

Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. Math. xxvi. 41.

Take ye heed, watch and pray: for ye know not when the time is. Mark xiii. 33.

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Mark xiii. 34.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Mark xiii. 35.

Lest coming suddenly he find you sleeping. Mark xiii. 36.

And what I say unto you I say unto all, Watch. Mark xiii. 37.

Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak. Mark xiv. 38.

Pray that ye enter not into temptation. Luke xxii. 40.

Why sleep ye? rise and pray, lest ye enter into temptation. Luke xxii. 46.

XIX.

STEADFASTNESS AND PERSE-
VERANCE.

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Luke ix. 62.

If ye continue in my word, *then* are ye my disciples indeed ; John viii. 31.

And ye shall know the truth, and the truth shall make you free. John viii. 32.

And ye shall be hated of all *men* for my name's sake : but he that endureth to the end shall be saved. Math. x. 22.

But he that shall endure unto the end, the same shall be saved. Math. xxiv. 13.

And ye shall be hated of all *men* for my name's sake : but he that shall endure unto the end, the same shall be saved. Mark xiii. 13.

Behold, a sower went forth to sow ; Math. xiii. 3.

And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up : Math. xiii. 4.

Some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth : Math. xiii. 5.

And when the sun was up, they were scorched ; and because they had no root, they withered away. Math. xiii. 6.

And some fell among thorns; and the thorns sprung up, and choked them: Math. xiii. 7.

But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Math. xiii. 8.

Who hath ears to hear, let him hear. Math. xiii. 9.

Hear ye therefore the parable of the sower. Math. xiii. 18.

When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. Math. xiii. 19.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Math. xiii. 20.

Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. Math. xiii. 21.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. Math. xiii. 22.

But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. Math. xiii. 23.

Hearken; Behold, there went out a sower to sow: Mark iv. 3.

And it came to pass, as he sowed, some Mark iv. 4.

fell by the way side, and the fowls of the air came and devoured it up.

And some fell on stony ground, where it Mark iv. 5.
had not much earth; and immediately it sprang up, because it had no depth of earth:

But when the sun was up, it was scorched; Mark iv. 6.
and because it had no root, it withered away.

And some fell among thorns, and the Mark iv. 7.
thorns grew up, and choked it, and it yielded no fruit.

And other fell on good ground, and did Mark iv. 8.
yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some an hundred.

He that hath ears to hear, let him hear. Mark iv. 9.

Know ye not this parable? and how then Mark iv. 13.
will ye know all parables?

The sower soweth the word. Mark iv. 14.

And these are they by the way side, where Mark iv. 15.
the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

And these are they likewise which are Mark iv. 16.
sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

And have no root in themselves, and so Mark iv. 17.
endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

And these are they which are sown among Mark iv. 18.
thorns; such as hear the word,

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. Mark iv. 19.

And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some an hundred. Mark iv. 20.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Math. v. 13.

Salt *is* good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another. Mark ix. 50.

Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned? Luke xiv. 34.

It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear. Luke xiv. 35.

XX.

PATIENCE.

IN your patience possess ye your souls. Luke **xxi.** 19.
It is not for you to know the times or Acts **i.** 7.
the seasons, which the Father hath put in
his own power.

XXI.

COURAGE.

- B**E not afraid, only believe. Mark v. 36.
 Be of good cheer ; it is I ; be not afraid. Math. xiv. 27.
- Be of good cheer : it is I ; be not afraid. Mark vi. 50.
 It is I ; be not afraid. John vi. 20.
- Why are ye fearful, O ye of little faith ? Math. viii. 26.
 Why are ye so fearful ? how is it that ye have no faith ? Mark iv. 40.
- Arise, and be not afraid. Math. xvii. 7.
 Fear not : believe only, and she shall be made whole. Luke viii. 50.

XXII.

NON-RESISTANCE.

YE have heard that it hath been said, An Math. v. 38.
eye for an eye, and a tooth for a tooth :

But I say unto you, That ye resist not evil : Math. v. 39.
but whosoever shall smite thee on thy right
cheek, turn to him the other also.

And if any man will sue thee at the law, Math. v. 40.
and take away thy coat, let him have *thy*
cloak also.

And whosoever shall compel thee to go a Math. v. 41.
mile, go with him twain.

Ye have heard that it hath been said, Math. v. 43.
Thou shalt love thy neighbour, and hate thine
enemy.

But I say unto you, Love your enemies, Math. v. 44.
bless them that curse you, do good to them
that hate you, and pray for them which de-
spitefully use you, and persecute you ;

But I say unto you which hear, Love your Luke vi. 27.
enemies, do good to them which hate you,

Bless them that curse you, and pray for Luke vi. 28.
them which despitefully use you.

And unto him that smiteth thee on the Luke vi. 29.
one cheek offer also the other ; and him that
taketh away thy cloak forbid not *to take thy*
coat also.

Give to every man that asketh of thee ; Luke vi. 30.
and of him that taketh away thy goods ask
them not again.

That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Math. v. 45.

Put up again thy sword into his place : for all they that take the sword shall perish with the sword. Math. xxvi. 52.

XXIII.

HUMILITY AND SIMPLICITY.

BLESSED are the poor in spirit: for Math. v. 3.
theirs is the kingdom of Heaven.

Blessed are the meek: for they shall in- Math. v. 5.
herit the earth.

What was it that ye disputed among your- Mark ix. 33.
selves by the way?

If any man desire to be first, *the same* shall Mark ix. 35.
be last of all, and servant of all.

But be ye not called Rabbi: for one is Math. xxiii. 8.
your Master, *even* Christ; and all ye are
brethren.

But he that is greatest among you shall be Math. xxiii. 11.
your servant.

I tell you, this man went down to his house Luke xviii. 14.
justified *rather* than the other: for every one
that exalteth himself shall be abased; and he
that humbleth himself shall be exalted.

And whosoever shall exalt himself shall be Math. xxiii. 12.
abased; and he that shall humble himself
shall be exalted.

What I do thou knowest not now; but John xiii. 7.
thou shalt know hereafter.

If I wash thee not, thou hast no part with John xiii. 8.
me.

He that is washed needeth not save to John xiii. 10.
wash *his* feet, but is clean every whit: and
ye are clean, but not all.

Know ye what I have done to you? John xiii. 12.

Ye call me Master and Lord : and ye say John xiii. 13.
well ; for *so* I am.

If I then, *your* Lord and Master, have John xiii. 14.
washed your feet ; ye also ought to wash one
another's feet.

For I have given you an example, that ye John xiii. 15.
should do as I have done to you.

Verily, verily, I say unto you, The servant John xiii. 16.
is not greater than his lord ; neither he that
is sent greater than he that sent him.

If ye know these things, happy are ye if ye John xiii. 17.
do them.

Ye know that the princes of the Gentiles Math. xx. 25.
exercise dominion over them, and they that
are great exercise authority upon them.

But it shall not be so among you : but Math. xx. 26.
whosoever will be great among you, let him
be your minister ;

And whosoever will be chief among you, Math. xx. 27.
let him be your servant :

Ye know that they which are accounted to Mark x. 42.
rule over the Gentiles exercise lordship over
them ; and their great ones exercise author-
ity upon them.

But so shall it not be among you : but Mark x. 43.
whosoever will be great among you, shall be
your minister : }

And whosoever of you will be the chiefest, Mark x. 44.
shall be servant of all.

The kings of the Gentiles exercise lordship Luke xxii. 25.
over them ; and they that exercise authority
upon them are called benefactors.

But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. Luke xxii. 26.

For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth. Luke xxii. 27.

When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him: Luke xiv. 8.

And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. Luke xiv. 9.

But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. Luke xiv. 10.

For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke xiv. 11.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. Mark x. 15.

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Math. xviii. 3.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Math. xviii. 4.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. Luke xviii. 17.

Whosoever shall receive this child in my name receiveth me ; and whosoever shall receive me, receiveth him that sent me : for he that is least among you all, the same shall be great. Luke ix. 48.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Math. xi. 25.

Even so, Father ; for so it seemed good in thy sight. Math. xi. 26.

XXIV.

TRUST IN GOD'S PROVIDENCE.

THEREFORE I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Math. vi. 25.

Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they? Math. vi. 26.

Which of you by taking thought can add one cubit unto his stature? Math. vi. 27.

And why take ye thought for raiment? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : Math. vi. 28.

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Math. vi. 29.

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Math. vi. 30.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Math. vi. 31.

(For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. Math. vi. 32.

But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you. Math. vi. 33.

Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Math. vi. 34.

Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Luke xii. 6.

But even the very hairs of your head are all numbered. Fear not therefore : ye are of more value than many sparrows. Luke xii. 7.

Therefore I say unto you, Take no thought for your life, what ye shall eat ; neither for the body, what ye shall put on. Luke xii. 22.

Consider the ravens : for they neither sow nor reap ; which neither have storehouse nor barn ; and God feedeth them : how much more are ye better than the fowls? Luke xii. 24.

And which of you with taking thought can add to his stature one cubit? Luke xii. 25.

If ye then be not able to do that thing which is least, why take ye thought for the rest? Luke xii. 26.

Consider the lilies how they grow : they toil not, they spin not ; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. Luke xii. 27.

If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven ; how much more *will he clothe* you, O ye of little faith? Luke xii. 28.

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. Luke xii. 29.

For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things. Luke xii. 30.

But rather seek ye the kingdom of God ; and all these things shall be added unto you. Luke xii. 31

Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. Luke xii. 32

XXV.

GRATITUDE.

GO home to thy friends, and tell them Mark v. 19.
 how great things the Lord hath done
 for thee, and hath had compassion on thee.

Return to thine own house, and shew how Luke viii. 39.
 great things God hath done unto thee.

See thou tell no man ; but go thy way, Math. viii. 4.
 shew thyself to the priest, and offer the gift
 that Moses commanded, for a testimony unto
 them.

See thou say nothing to any man : but go Mark i. 44.
 thy way, shew thyself to the priest, and offer
 for thy cleansing those things which Moses
 commanded, for a testimony unto them.

Tell no man : but go, and shew thyself to Luke v. 14.
 the priest, and offer for thy cleansing, ac-
 cording as Moses commanded, for a testi-
 mony unto them.

Were there not ten cleansed ? but where Luke xvii. 17.
are the nine ?

There are not found that returned to give Luke xvii. 18.
 glory to God, save this stranger.

Simon, I have somewhat to say unto thee. Luke vii. 40.

There was a certain creditor which had Luke vii. 41.
 two debtors : the one owed five hundred
 pence, and the other fifty.

And when they had nothing to pay, he Luke vii. 42.
 frankly forgave them both. Tell me there-
 fore, which of them will love him most ?

Thou hast rightly judged.

Luke vii. 43.

Seest thou this woman? I entered into
thine house, thou gavest me no water for my
feet : but she hath washed my feet with tears,
and wiped *them* with the hairs of her head.

Thou gavest me no kiss : but this woman,
since the time I came in, hath not ceased to
kiss my feet.

My head with oil thou didst not anoint :
but this woman hath anointed my feet with
ointment.

Wherefore I say unto thee, Her sins,
which are many, are forgiven ; for she loved
much : but to whom little is forgiven, *the*
same loveth little.

Thy sins are forgiven.

Luke vii. 48.

Thy faith hath saved thee ; go in peace.

Luke vii. 50.

XXVI.

RECTITUDE.

ENTER ye in at the strait gate: for Math. vii. 13.
wide *is* the gate, and broad *is* the
way, that leadeth to destruction, and many
there be which go in thereat.

Strive to enter in at the strait gate: for Luke xiii. 24.
many, I say unto you, will seek to enter in,
and shall not be able.

Because strait *is* the gate, and narrow *is* Math. vii. 14.
the way, which leadeth unto life, and few
there be that find it.

Yea, and why even of yourselves judge ye Luke xii. 57.
not what is right?

XXVII.

SUBMISSION TO SECULAR
AUTHORITY.

SHEW me the tribute money. Math. xxii. 19.

Whose *is* this image and superscription? Math. xxii. 20.

Render therefore unto Cæsar the things Math. xxii. 21.
which are Cæsar's; and unto God the things
that are God's.

Why tempt ye me? bring me a penny, Mark xii. 15.
that I may see *it*.

Whose *is* this image and superscription? Mark xii. 16.

Render to Cæsar the things that are Mark xii. 17.
Cæsar's, and to God the things that are
God's.

Shew me a penny. Whose image and Luke xx. 24.
superscription hath it?

Render therefore unto Cæsar the things Luke xx. 25.
which be Cæsar's, and unto God the things
which be God's.

What thinkest thou, Simon? of whom do Math. xvii. 25.
the kings of the earth take custom or tribute?
of their own children, or of strangers?

Then are the children free. Math. xvii. 26.

Notwithstanding, lest we should offend Math. xvii. 27
them, go thou to the sea, and cast a hook,
and take up the fish that first cometh up;
and when thou hast opened his mouth, thou
shalt find a piece of money: that take, and
give unto them for me and thee.

XXVIII.

TOLERATION.

FORBID him not : for there is no man Mark ix. 39.
which shall do a miracle in my name,
that can lightly speak evil of me.

For he that is not against us is on our Mark ix. 40.
part.

For whosoever shall give you a cup of Mark ix. 41.
water to drink in my name, because ye be-
long to Christ, verily I say unto you, he shall
not lose his reward.

Forbid *him* not : for he that is not against Luke ix. 50.
us is for us.

XXIX.

DUTY.

BUT which of you, having a servant Luke xvii. 7.
ploughing or feeding cattle, will say
unto him by and by, when he is come from
the field, Go and sit down to meat?

And will not rather say unto him, Make Luke xvii. 8.
ready wherewith I may sup, and gird thy-
self, and serve me till I have eaten and
drunken; and afterward thou shalt eat and
drink?

Doth he thank that servant because he Luke xvii. 9.
did the things that were commanded him?
I trow not.

So likewise ye, when ye shall have done Luke xvii. 10.
all those things which are commanded you,
say, We are unprofitable servants: we have
done that which was our duty to do.

XXX.

PERFECTION.

BE ye therefore perfect, even as your Father which is in heaven is perfect. Math. v. 48.

If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. Math. xix. 21.

One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. Mark x. 21.

Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. Luke xviii. 22.

The disciple is not above his master: but every one that is perfect shall be as his master. Luke vi. 40.

XXXI.

THE BEATITUDES.

BLESSED *are* the pure in heart : for they Math. v. 8.
shall see God.

Blessed *be ye* poor : for yours is the kingdom of God. Luke vi. 20.

Blessed *are* they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven. Math. v. 10.

Blessed *are* the poor in spirit : for theirs is the kingdom of heaven. Math. v. 3.

Blessed *are* the peacemakers : for they shall be called the children of God. Math. v. 9.

Blessed *are* the meek : for they shall inherit the earth. Math. v. 5.

Blessed *are* they which do hunger and thirst after righteousness : for they shall be filled. Math. v. 6.

Blessed *are ye* that hunger now : for ye shall be filled. Blessed *are ye* that weep now : for ye shall laugh. Luke vi. 21.

Blessed *are* they that mourn : for they shall be comforted. Math. v. 4.

Blessed *are* the merciful : for they shall obtain mercy. Math. v. 7.

Blessed *are ye*, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Math. v. 11.

Blessed are ye, when men shall hate you, Luke vi. 22.
and when they shall separate you *from their*
company, and shall reproach *you*, and cast out
your name as evil, for the Son of man's sake.

Rejoice, and be exceeding glad : for great Math. v. 12.
is your reward in heaven : for so persecuted
they the prophets which were before you.

Rejoice ye in that day, and leap for joy : Luke vi. 23.
for, behold, your reward *is* great in heaven :
for in the like manner did their fathers unto
the prophets.

And blessed is *he*, whosoever shall not be Math. xi. 6.
offended in me.

And blessed is *he*, whosoever shall not be Luke vii. 23.
offended in me.

But blessed *are* your eyes, for they see : Math. xiii. 16.
and your ears, for they hear.

Blessed *are* the eyes which see the things Luke x. 23.
that ye see.

Yea, rather, blessed *are* they that hear the Luke xi. 28.
word of God, and keep it.

XXXII.

ABSOLUTION.

WHOSESOEVER sins ye remit, they are remitted unto them ; *and* whosesoever *sins* ye retain, they are retained. John xx. 23.

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day : Luke xxiv. 46.

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke xxiv. 47.

Son, be of good cheer ; thy sins be forgiven thee. Math. ix. 2.

For whether is easier, to say, *Thy* sins be forgiven thee ; or to say, Arise, and walk ? Math. ix. 5.

But that ye may know that the Son of man hath power on earth to forgive sins, Arise, take up thy bed, and go unto thine house. Math. ix. 6.

Son, thy sins be forgiven thee. Mark ii. 5.

Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee ; or to say, Arise, and take up thy bed, and walk ? Mark ii. 9.

But that ye may know that the Son of man hath power on earth to forgive sins, Mark ii. 10.

I say unto thee, Arise, and take up thy bed, and go thy way into thine house. Mark ii. 11.

Man, thy sins are forgiven thee. Luke v. 20.

Whether is easier, to say, Thy sins be forgiven thee ; or to say, Rise up and walk ? Luke v. 23.

But that ye may know that the Son of man hath power upon earth to forgive sins, I say unto thee, Arise, and take up thy couch, and go into thine house. Luke v. 24.

Thy sins are forgiven. Luke vii. 48.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven. Math. xviii. 18.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it. Math. xvi. 18.

And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven. Math. xvi. 19.

SIN.

I.

SATAN AND SIN.

I BEHELD Satan as lightning fall from heaven. Luke x. 18.

Get thee hence, Satan: for it is written, Math. iv. 10.
Thou shalt worship the Lord thy God, and
him only shalt thou serve.

Get thee behind me, Satan: for it is Luke iv. 8.
written, Thou shalt worship the Lord thy
God, and him only shalt thou serve.

Get thee behind me, Satan: thou art an Math. xvi. 23.
offence unto me: for thou savourest not the
things that be of God, but those that be
of men.

Get thee behind me, Satan: for thou Mark viii. 33.
savourest not the things that be of God, but
the things that be of men.

Ye are of *your* father the devil, and the John viii. 44.
lusts of your father ye will do: he was a
murderer from the beginning, and abode
not in the truth, because there is no truth
in him. When he speaketh a lie, he speak-
eth of his own: for he is a liar, and the
father of it.

How can Satan cast out Satan?

Mark iii. 23.

If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. Luke xi. 18.

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? Math. xii. 26.

And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. Mark iii. 26.

And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. Math. xii. 27.

And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. Luke xi. 19.

Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. John viii. 34.

And the servant abideth not in the house forever: *but* the Son abideth ever. John viii. 35.

If the Son therefore shall make you free, ye shall be free indeed. John viii. 36.

When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. Math. xiii. 19.

And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. Mark iv. 15.

Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat. Luke xxii. 31.

Hereafter I will not talk much with you : John xiv. 30.
for the prince of this world cometh, and hath
nothing in me.

Depart from me, ye cursed, into ever- Math. xxv. 41.
lasting fire, prepared for the devil and his
angels.

'The prince of this world cometh, and hath John xiv. 30.
nothing in me.

II.

BLASPHEMY.

FOR out of the heart proceed . . . Math. xv. 19.
blasphemies.

For from within, out of the heart of men, Mark vii. 21, 22.
proceed . . . blasphemy.

And whosoever shall speak a word against Luke xii. 10.
the Son of man, it shall be forgiven him :
but unto him that blasphemeth against the
Holy Ghost it shall not be forgiven.

Wherefore I say unto you, All manner Math. xii. 31.
of sin and blasphemy shall be forgiven unto
men : but the blasphemy *against* the *Holy*
Ghost shall not be forgiven unto men.

And whosoever speaketh a word against Math. xii. 32.
the Son of man, it shall be forgiven him :
but whosoever speaketh against the Holy
Ghost, it shall not be forgiven him, neither
in this world, neither in the *world* to come.

Verily I say unto you, All sins shall Mark iii. 28.
be forgiven unto the sons of men, and
blasphemies wherewith soever they shall
blaspheme :

But he that shall blaspheme against the Mark iii. 29.
Holy Ghost hath never forgiveness, but is
in danger of eternal damnation :

III.

SCEPTICISM.

BUT there are some of you that believe John vi. 64.
not.

He that believeth and is baptized shall be Mark xvi. 16.
saved ; but he that believeth not shall be
damned.

He that believeth on him is not con- John iii. 18.
demned : but he that believeth not is con-
demned already, because he hath not believed
in the name of the only begotten Son of God.

O thou of little faith, wherefore didst thou Math. xiv. 31.
doubt ?

Why reason ye these things in your hearts ? Mark ii. 8.

What reason ye in your hearts ? Luke v. 22.

Except ye see signs and wonders, ye will John iv. 48.
not believe.

O faithless and perverse generation, how Math. xvii. 17
long shall I be with you ? how long shall I
suffer you ? bring him hither to me.

O faithless generation, how long shall I be Mark ix. 19.
with you ? how long shall I suffer you ? bring
him unto me.

O faithless and perverse generation, how Luke ix. 41.
long shall I be with you, and suffer you ?
Bring thy son hither.

Because of your unbelief : for verily I say Math. xvii. 20.
unto you, If ye have faith as a grain of mus-
tard seed, ye shall say unto this mountain,
Remove hence to yonder place ; and it shall

remove: and nothing shall be impossible unto you.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. John xii. 47.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. John xii. 48.

But he that denieth me before men shall be denied before the angels of God. Luke xii. 9.

But I said unto you, That ye also have seen me, and believe not. John vi. 36.

And ye will not come to me, that ye might have life. John v. 40.

If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. John xv. 22.

If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. John xv. 24.

And ye have not his word abiding in you: for whom he hath sent, him ye believe not. John v. 38.

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. John viii. 24.

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. John v. 43.

How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? John v. 44.

Do not think that I will accuse you to the Father : there is *one* that accuseth you, *even* Moses, in whom ye trust. John v. 45.

For had ye believed Moses, ye would have believed me : for he wrote of me. John v. 46.

But if ye believe not his writings, how shall ye believe my words? John v. 47.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things? John iii. 12.

And because I tell *you* the truth, ye believe me not. John viii. 45.

Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? John viii. 46.

He that is of God heareth God's words : ye therefore hear *them* not, because ye are not of God. John viii. 47.

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. John iii. 11.

IV.

HYPOCRISY.

BEWARE ye of the leaven of the Phari- Luke xii. 1.
sees, which is hypocrisy.

Therefore when thou doest *thine* alms, do Math. vi. 2.
not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

Moreover when ye fast, be not, as the Math. vi. 16.
hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

Woe unto you, scribes and Pharisees, Math. xxiii. 14.
hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Which devour widows' houses, and for a Mark xii. 40.
pretence make long prayers: these shall receive greater damnation.

Which devour widows' houses, and for a Luke xx. 47.
shew make long prayers: the same shall receive greater damnation.

But woe unto you, scribes and Pharisees, Math. xxiii. 13.
hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, Math. xxiii. 15.

hypocrites ! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Woe unto you, scribes and Pharisees, Math. xxiii. 25.
hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Woe unto you, scribes and Pharisees, Math. xxiii. 27.
hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

Woe unto you, scribes and Pharisees, Luke xi. 44.
hypocrites ! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

Ye hypocrites, well did Esaias prophesy Math. xv. 7.
of you, saying,

This people draweth nigh unto me with Math. xv. 8.
their mouth, and honoureth me with *their* lips ; but their heart is far from me.

Well hath Esaias prophesied of you hypo- Mark vii. 6.
crites, As it is written, This people honour-
eth me with *their* lips, but their heart is far
from me.

Woe unto you, scribes and Pharisees, Math. xxiii. 29.
hypocrites ! because ye build the tombs of
the prophets, and garnish the sepulchres of
the righteous.

Even so ye also outwardly appear right- Math. xxiii. 28.
eous unto men, but within ye are full of
hypocrisy and iniquity.

V.

PRIDE.

FOR from within, out of the heart of Mark vii. 21, 22.
men, proceed . . . pride.

Woe unto you, Pharisees ! for ye love the Luke xi. 43.
uppermost seats in the synagogues, and greet-
ings in the markets.

Beware of the scribes, which love to go in Mark xii. 38.
long clothing, and *love* salutations in the
market-places,

And the chief seats in the synagogues, and Mark xii. 39.
the uppermost rooms at feasts.

Beware of the scribes, which desire to Luke xx. 46.
walk in long robes, and love greetings in the
markets, and the highest seats in the syna-
gogues, and the chief rooms at feasts.

But all their works they do for to be seen Math. xxiii. 5.
of men : they make broad their phylacteries,
and enlarge the borders of their garments,

And love the uppermost rooms at feasts, Math. xxiii. 6.
and the chief seats in the synagogues,

And greetings in the markets, and to be Math. xxiii. 7.
called of men, Rabbi, Rabbi.

For whosoever exalteth himself shall be Luke xiv. 11.
abased ; and he that humbleth himself shall
be exalted.

And whosoever shall exalt himself shall be Math. xxiii. 12.
abased ; and he that shall humble himself
shall be exalted.

VI.

ANGER.

BUT I say unto you, That whosoever is Math. v. 22.
 angry with his brother without a cause
 shall be in danger of the judgment: and
 whosoever shall say to his brother, Raca,
 shall be in danger of the council: but who-
 soever shall say, Thou fool, shall be in
 danger of hell fire.

VII.

MURDER.

FOR out of the heart proceed . . . Math. xv. 19.
murders.

For from within, out of the heart of men, Mark vii. 21.
proceed . . . murders.

If thou wilt enter into life, keep the com- Math. xix. 17.
mandments.

Thou shalt do no murder. Math. xix. 18.

Ye have heard that it was said by them of Math. v. 21.
old time, Thou shalt not kill; and whoso-
ever shall kill shall be in danger of the judg-
ment.

Do not kill. Mark x. 19.

Do not kill. Luke xviii. 20.

Ye are of *your* father the devil, and the John viii. 44.
lusts of your father ye will do: he was a
murderer from the beginning.

VIII.

ADULTERY, FORNICATION, LASCIVIOUSNESS.

FOR from within, out of the heart of men, Mark vii. 21, 22.
 proceed . . . adulteries, fornications,
 . . . lasciviousness.

For out of the heart proceed . . . adul- Math. xv. 19.
 teries, fornications.

If thou wilt enter into life, keep the com- Math. xix. 17.
 mandments.

Thou shalt not commit adultery. Math. xix. 18.

Do not commit adultery. Mark x. 19.

Do not commit adultery. Luke xviii. 20.

Ye have heard that it was said by them of Math. v. 27.
 old time, Thou shalt not commit adultery :

But I say unto you, That whosoever look- Math. v. 28.
 eth on a woman to lust after her hath com-
 mitted adultery with her already in his heart.

But I say unto you, That whosoever shall Math. v. 32.
 put away his wife, saving for the cause of for-
 nication, causeth her to commit adultery :
 and whosoever shall marry her that is di-
 vorced committeth adultery.

And I say unto you, Whosoever shall put Math. xix. 9.
 away his wife, except *it be* for fornication,
 and shall marry another, committeth adul-
 tery : and whoso marrieth her which is put
 away doth commit adultery.

Whosoever shall put away his wife, and Mark x. 11.

marry another, committeth adultery against her.

And if a woman shall put away her husband, and be married to another, she committeth adultery. Mark x. 12.

Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery. Luke xvi. 18.

All *men* cannot receive this saying, save *they* to whom it is given. Math. xix. 11.

For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*. Math. xix. 12.

IX.

DIVORCE.

IT hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement : Math. v. 31.

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced committeth adultery. Math. v. 32.

And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away doth commit adultery. Math. xix. 9.

Whosoever shall put away his wife, and marry another, committeth adultery against her. Mark x. 11.

And if a woman shall put away her husband, and be married to another, she committeth adultery. Mark x. 12.

Whosoever putteth away his wife, and marrieth another, committeth adultery : and whosoever marrieth her that is put away from *her* husband committeth adultery. Luke xvi. 18.

What did Moses command you ? Mark x. 3.

Moses because of the hardness of your hearts suffered you to put away your wives : but from the beginning it was not so. Math. xix. 8.

For the hardness of your heart he wrote you this precept. Mark x. 5.

X.

THEFT.

FOR out of the heart proceed . . . thefts. **Math. xv. 19.**

For from within, out of the heart of men, proceed . . . thefts. **Mark vii. 21, 22.**

If thou wilt enter into life, keep the commandments. **Math. xix. 17.**

Thou shalt not steal.

Math. xix. 18.

Do not steal.

Mark x. 19.

Do not steal.

Luke xviii. 20.

XI.

FALSE WITNESS, DECEIT, FRAUD.

FOR out of the heart proceed . . . false witness. Math. xv. 19.

For from within, out of the heart of men, proceed . . . deceit. Mark vii. 21, 22.

If thou wilt enter into life, keep the commandments. Math. xix. 17.

Thou shalt not bear false witness. Math. xix. 18.

Do not bear false witness. Mark x. 19.

Do not bear false witness. Luke xviii. 20.

Defraud not. Mark x. 19.

Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. John viii. 44.

XII.

EVIL THOUGHTS, EVIL EYE,
WICKEDNESS, FOOLISHNESS.

WHEREFORE think ye evil in your hearts? Math. ix. 4.

For out of the heart proceed evil thoughts. Math. xv. 19.

For from within, out of the heart of men, proceed evil thoughts. Mark vii. 21.

. . . wickedness, . . . an evil eye, . . . foolishness. Mark vii. 22.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness ! Math. vi. 23.

The light of the body is the eye : therefore when thine eye is single, thy whole body also is full of light ; but when *thine eye* is evil, thy body also *is* full of darkness. Luke xi. 34.

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? Math. xx. 15.

XIII.

COVETOUSNESS.

FOR from within, out of the heart of men Mark vii. 21, 22.
proceed . . . covetousness.

Take heed, and beware of covetousness : Luke xii. 15.
for a man's life consisteth not in the abundance of the things which he possesseth.

The ground of a certain rich man brought Luke xii. 16.
forth plentifully :

And he thought within himself, saying, Luke xii. 17.
What shall I do, because I have no room
where to bestow my fruits?

And he said, This will I do : I will pull Luke xii. 18.
down my barns, and build greater ; and there
will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast Luke xii. 19.
much goods laid up for many years ; take
thine ease, eat, drink, *and* be merry.

But God said unto him, *Thou* fool, this Luke xii. 20.
night thy soul shall be required of thee : then
whose shall those things be, which thou hast
provided?

So *is* he that layeth up treasure for himself, Luke xii. 21.
and is not rich toward God.

XIV.

MATERIALISM AND WORLDLINESS.

YE are they which justify yourselves before men ; but God knoweth your hearts : for that which is highly esteemed among men is abomination in the sight of God. Luke xvi. 15.

Except ye see signs and wonders, ye will not believe. John iv. 48.

An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas. Math. xii. 39.

A wicked and adulterous generation seeketh after a sign ; and there shall no sign be given unto it, but the sign of the prophet Jonas. Math. xvi. 4.

Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. Mark viii. 12.

This is an evil generation : they seek a sign ; and there shall no sign be given it, but the sign of Jonas the prophet. Luke xi. 29.

Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. John vi. 26.

Martha, Martha, thou art careful and troubled about many things. Luke x. 41.

But one thing is needful ; and Mary hath chosen that good part which shall not be taken away from her. Luke x. 42.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give John vi. 27.

unto you : for him hath God the Father sealed.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : Math. vi. 19.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal : Math. vi. 20.

For where your treasure is, there will your heart be also. Math. vi. 21.

Let the dead bury their dead : but go thou and preach the kingdom of God. Luke ix. 60.

Behold, a sower went forth to sow ; Math. xiii. 3.

And some fell among thorns ; and the thorns sprung up, and choked them. Math. xiii. 7.

He also that received seed among the thorns is he that heareth the word ; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. Math. xiii. 22.

Hearken ; Behold, there went out a sower to sow, Mark iv. 3.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. Mark iv. 7.

And these are they which are sown among thorns ; such as hear the word, Mark iv. 18.

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. Mark iv. 19.

And that which fell among thorns are they, which, when they have heard, go forth, Luke viii. 14.

and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

A certain man made a great supper, and bade many : Luke xiv. 16.

And sent his servant at supper time to say to them that were bidden, Come ; for all things are now ready. Luke xiv. 17.

And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused. Luke xiv. 18.

And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused. Luke xiv. 19.

And another said, I have married a wife, and therefore I cannot come. Luke xiv. 20.

So that servant came, and shewed his lord these things. Then the master of the house, being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. Luke xiv. 21.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room. Luke xiv. 22.

And the Lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. Luke xiv. 23.

For I say unto you, That none of those men which were bidden shall taste of my supper. Luke xiv. 24.

There was a certain rich man, which had Luke xvi. 1.
a steward; and the same was accused unto
him that he had wasted his goods.

And he called him, and said unto him, Luke xvi. 2.
How is it that I hear this of thee? give an
account of thy stewardship; for thou mayest
be no longer steward.

Then the steward said within himself, Luke xvi. 3.
What shall I do? for my lord taketh away
from me the stewardship: I cannot dig; to
beg I am ashamed.

I am resolved what to do, that, when I Luke xvi. 4.
am put out of the stewardship, they may
receive me into their houses.

So he called every one of his lord's Luke xvi. 5.
debtors *unto him*, and said unto the first,
How much owest thou unto my lord?

And he said, A hundred measures of oil. Luke xvi. 6.
And he said unto him, Take thy bill, and sit
down quickly, and write fifty.

Then said he to another, And how much Luke xvi. 7.
owest thou? And he said, A hundred meas-
ures of wheat. And he said unto him, Take
thy bill, and write fourscore.

And the lord commended the unjust Luke xvi. 8.
steward, because he had done wisely: for
the children of this world are in their gen-
eration wiser than the children of light.

And I say unto you, Make to yourselves Luke xvi. 9.
friends of the mammon of unrighteousness;
that, when ye fail, they may receive you into
everlasting habitations.

No man can serve two masters: for either Math. vi. 24.

he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

No servant can serve two masters : for Luke xvi. 13.
either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And take heed to yourselves, lest at any Luke xxi. 34.
time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

For as in the days that were before the flood Math. xxiv. 38
they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

And knew not until the flood came, and Math. xxiv. 39
took them all away ; so shall also the coming of the Son of man be.

And as it was in the days of Noe, so shall Luke xvii. 26.
it be also in the days of the Son of man.

They did eat, they drank, they married Luke xvii. 27.
wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

Likewise also as it was in the days of Lot ; Luke xvii. 28.
they did eat, they drank, they bought, they sold, they planted, they builded ;

But the same day that Lot went out of Luke xvii. 29.
Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

XV.

PROCRASTINATION.

WHO then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Math. xxiv. 45.

Blessed *is* that servant, whom his lord when he cometh shall find so doing. Math. xxiv. 46.

Verily I say unto you, That he shall make him ruler over all his goods. Math. xxiv. 47.

But and if that evil servant shall say in his heart, My lord delayeth his coming; Math. xxiv. 48.

And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken; Math. xxiv. 49.

The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, Math. xxiv. 50.

And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth. Math. xxiv. 51.

Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? Luke xii. 42.

Blessed *is* that servant, whom his lord when he cometh shall find so doing. Luke xii. 43.

Of a truth I say unto you, that he will make him ruler over all that he hath. Luke xii. 44.

But and if that servant say in his heart, Luke xii. 45.

My lord delayeth his coming ; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken ;

The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. Luke xii. 46.

And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. Luke xii. 47.

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know you not whence ye are :

Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. Luke xiii. 25.

But he shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity. Luke xiii. 26.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. Luke xiii. 27.

A certain man made a great supper, and bade many : Luke xiii. 28.

And sent his servant at supper time to say to them that were bidden, Come ; for all things are now ready. Luke xiv. 16.

And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. Luke xiv. 18.

And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. Luke xiv. 19.

And another said, I have married a wife, and therefore I cannot come. Luke xiv. 20.

XVI.

JUDGING.

JUDGE not, and ye shall not be judged : Luke vi. 37.
condemn not, and ye shall not be
condemned :

Judge not, that ye be not judged. Math. vii. 1.

For with what judgment ye judge, ye shall Math. vii. 2.
be judged : and with what measure ye mete,
it shall be measured to you again.

Take heed what ye hear. With what Mark iv. 24.
measure ye mete, it shall be measured to
you ; and unto you that hear shall more
be given.

Ye judge after the flesh ; I judge no man. John viii. 15.

But if ye had known what *this* meaneth, I Math. xii. 7.
will have mercy, and not sacrifice, ye would
not have condemned the guiltless.

And why beholdest thou the mote that is Math. vii. 3.
in thy brother's eye, but considerest not the
beam that is in thine own eye ?

Or how wilt thou say to thy brother, Let Math. vii. 4.
me pull out the mote out of thine eye ; and,
behold, a beam *is* in thine own eye ?

Thou hypocrite, first cast out the beam out Math. vii. 5.
of thine own eye ; and then shalt thou see
clearly to cast out the mote out of thy
brother's eye.

And why beholdest thou the mote that is Luke vi. 41.
in thy brother's eye, but perceivest not the
beam that is in thine own eye ?

Either how canst thou say to thy brother, Luke vi. 42.

Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

He that is without sin among you, let him John viii. 7.
first cast a stone at her.

Woman, where are those thine accusers? John viii. 10.
hath no man condemned thee?

Neither do I condemn thee: go, and sin John viii. 11.
no more.

XVII.

BLINDNESS OF HEART.

WHEN it is evening, ye say, *It will be* Math. xvi. 2
fair weather : for the sky is red.

And in the morning, *It will be* foul weather Math. xvi. 3.
to day : for the sky is red and lowering. O
ye hypocrites, ye can discern the face of the
sky ; but can ye not *discern* the signs of the
times ?

When ye see a cloud rise out of the west, Luke xii. 54.
straightway ye say, There cometh a shower ;
and so it is.

And when *ye see* the south wind blow, ye Luke xii. 55.
say, There will be heat ; and it cometh to
pass.

Ye hypocrites, ye can discern the face of Luke xii. 56.
the sky and of the earth ; but how is it that
ye do not discern this time ?

How is it that ye do not understand ? Mark viii. 21.

Having eyes, see ye not ? and having ears, Mark viii. 18.
hear ye not ? and do ye not remember ?

Unto you it is given to know the mysteries Luke viii. 10.
of the kingdom of God : but to others in
parables ; that seeing they might not see,
and hearing they might not understand.

That seeing they may see, and not per- Mark iv. 12.
ceive ; and hearing they may hear, and not
understand ; lest at any time they should be
converted, and *their* sins should be forgiven
them.

Let them alone : they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Math. xv. 14.

Therefore speak I to them in parables : because they seeing see not ; and hearing they hear not, neither do they understand. Math. xiii. 13.

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive : Math. xiii. 14.

For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. Math. xiii. 15.

XVIII.

BACKSLIDING.

WHEN the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Math. xii. 43.

Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. Math. xii. 44.

Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation. Math. xii. 45.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. Luke xi. 24.

And when he cometh, he findeth *it* swept and garnished. Luke xi. 25.

Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first. Luke xi. 26.

XIX.

SACRILEGE.

GIVE not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Math. vii. 6.

XX.

DENUNCIATIONS.

WOE unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Math. xviii. 7.

But woe unto you that are rich! for ye have received your consolation. Luke vi. 24.

Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Luke vi. 25.

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. Luke vi. 26.

A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. Math. xvi. 4.

Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. Mark viii. 12.

This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. Luke xi. 29.

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. Math. xiii. 13.

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: Math. xiii. 14.

For this people's heart is waxed gross, Math. xiii. 15.
and *their* ears are dull of hearing, and their
eyes they have closed ; lest at any time they
should see with *their* eyes, and hear with
their ears, and should understand with *their*
heart, and should be converted, and I should
heal them.

And whosoever shall not receive you, nor Math. x. 14.
hear your words, when ye depart out of that
house or city, shake off the dust of your
feet.

Verily I say unto you, It shall be more Math. x. 15.
tolerable for the land of Sodom and Gomor-
rah in the day of judgment, than for that
city.

And whosoever shall not receive you, nor Mark vi. 11.
hear you, when ye depart thence, shake off
the dust under your feet for a testimony
against them. Verily I say unto you, It
shall be more tolerable for Sodom and Go-
morrah in the day of judgment, than for that
city.

And whosoever will not receive you, when Luke ix. 5.
ye go out of that city, shake off the very dust
from your feet for a testimony against them.

But into whatsoever city ye enter, and Luke x. 10.
they receive you not, go your ways out into
the streets of the same, and say,

Even the very dust of your city, which Luke x. 11.
cleaveth on us, we do wipe off against you :
notwithstanding, be ye sure of this, that the
kingdom of God is come nigh unto you.

But I say unto you, that it shall be more Luke x. 12.

tolerable in that day for Sodom, than for that city.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. Math. xii. 41.

The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. Math. xii. 42.

The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. Luke xi. 32.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. Math. xi. 21.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. Luke x. 13.

But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. Math. xi. 22.

But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. Luke x. 14.

And thou, Capernaum, which art exalted Math. xi. 23.
 unto heaven, shalt be brought down to hell :
 for if the mighty works, which have been
 done in thee, had been done in Sodom, it
 would have remained until this day.

But I say unto you, That it shall be more Math. xi. 24.
 tolerable for the land of Sodom in the day of
 judgment, than for thee.

And thou, Capernaum, which art exalted Luke x. 15.
 to heaven, shalt be thrust down to hell.

But woe unto you, Scribes and Pharisees, Math. xxiii. 13.
 hypocrites ! for ye shut up the kingdom of
 heaven against men : for ye neither go in
yourselves, neither suffer ye them that are
 entering to go in.

Woe unto you, Scribes and Pharisees, hyp- Math. xxiii. 14.
 ocrites, for ye devour widows' houses, and
 for a pretence make long prayer : therefore
 ye shall receive the greater damnation.

Woe unto you, Scribes and Pharisees, hyp- Math. xxiii. 15.
 ocrites ! for ye compass sea and land to make
 one proselyte, and when he is made, ye make
 him twofold more the child of hell than
yourselves.

Woe unto you also, ye lawyers ! for ye lade Luke xi. 46.
 men with burdens grievous to be borne, and
 ye yourselves touch not the burdens with one
 of your fingers.

Woe unto you, lawyers ! for ye have taken Luke xi. 52.
 away the key of knowledge : ye entered not
 in yourselves, and them that were entering in
 ye hindered.

Woe unto you, Scribes and Pharisees, hyp- Math. xxiii. 25.

ocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

But woe unto you, Pharisees ! for ye tithe Luke xi. 42.
mint and rue and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone.

Woe unto you, Scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Math. xxiii. 27.

Woe unto you, Scribes and Pharisees, hypocrites ! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*. Luke xi. 44.

Woe unto you, Scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. Math. xxiii. 29.

Woe unto you ! for ye build the sepulchres of the prophets, and your fathers killed them. Luke xi. 47.

O generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. Math. xii. 34.

Ye serpents, *ye* generation of vipers, how can ye escape the damnation of hell ? Math. xxiii. 33.

Wherefore, behold, I send unto you prophets, and wise men, and scribes : and *some* of them ye shall kill and crucify ; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city. Math. xxiii. 34.

Therefore also said the wisdom of God, I Luke xi. 49.
will send them prophets and apostles, and
some of them they shall slay and persecute :

That upon you may come all the righteous Math. xxiii. 35.
blood shed upon the earth, from the blood of
righteous Abel unto the blood of Zacharias
son of Barachias, whom ye slew between the
temple and the altar.

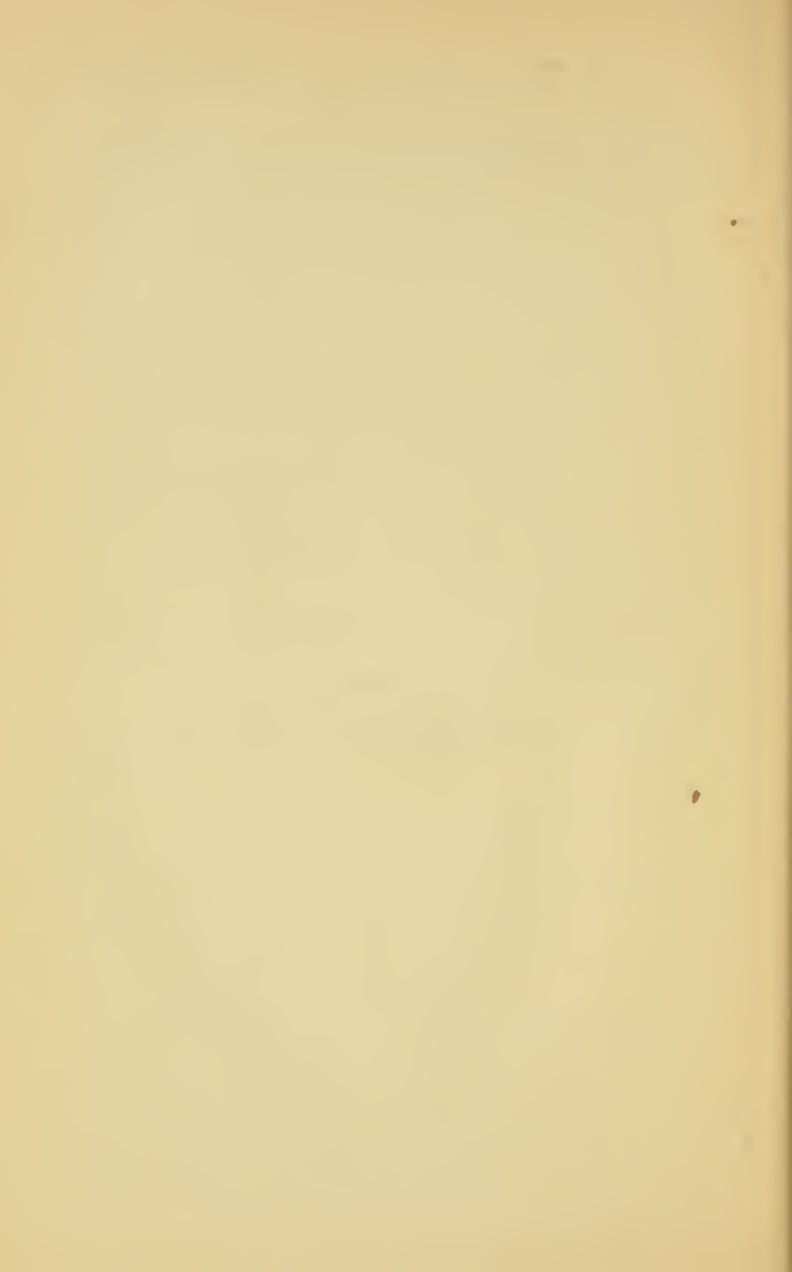
That the blood of all the prophets, which Luke xi. 50.
was shed from the foundation of the world,
may be required of this generation ;

From the blood of Abel unto the blood of Luke xi. 51.
Zacharias, which perished between the altar
and the temple : verily I say unto you, It
shall be required of this generation.

Verily I say unto you, All these things shall Math. xxiii. 35.
come upon this generation.

Let no fruit grow on thee henceforward Math. xxi. 19.
for ever.

No man eat fruit of thee hereafter for ever. Mark xi. 14.



EXEGESIS.

I.

THE ATONEMENT.

SEARCH the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John v. 39.

Your father Abraham rejoiced to see my day: and he saw *it*, and was glad. John viii. 56.

Elias verily cometh first, and restoreth all things; and how is it written of the Son of man, that he must suffer many things, and be set at nought. Mark ix. 12.

But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Math. xvii. 12.

And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! Luke xxii. 22.

The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Math. xxvi. 24.

The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. Mark xiv. 21.

The Son of man must suffer many things, Luke ix. 22.

and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

Math. xx. 18.

And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

Math. xx. 19.

Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

Mark x. 33.

And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

Mark x. 34.

Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

Luke xviii. 31.

For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

Luke xviii. 32.

And they shall scourge *him*, and put him to death; and the third day he shall rise again.

Luke xviii. 33.

All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

Math. xxvi. 31

All ye shall be offended because of me Mark xiv. 27.
 this night : for it is written, I will smite the
 Shepherd, and the sheep shall be scattered.

Thus it is written, and thus it behooved Luke xxiv. 46.
 Christ to suffer, and to rise from the dead
 the third day :

And that repentance and remission of sins Luke xxiv. 47.
 should be preached in his name among all
 nations, beginning at Jerusalem.

For I say unto you, That this that is Luke xxii. 37.
 written must yet be accomplished in me,
 And he was reckoned among the trans-
 gressors : for the things concerning me have
 an end.

These *are* the words which I spake unto Luke xxiv. 44.
 you, while I was yet with you, that all things
 must be fulfilled, which were written in the
 law of Moses, and *in* the prophets, and *in*
 the psalms, concerning me.

And when these things begin to come to Luke xxi. 28.
 pass, then look up, and lift up your heads ;
 for your redemption draweth nigh.

And as Moses lifted up the serpent in the John iii. 14.
 wilderness, even so must the Son of man be
 lifted up :

That whosoever believeth in him should John iii. 15.
 not perish, but have eternal life.

And I, if I be lifted up from the earth, John xii. 32.
 will draw all *men* unto me.

Greater love hath no man than this, that John xv. 13.
 a man lay down his life for his friends.

Verily, verily, I say unto you, Except a John xii. 24.
 corn of wheat fall into the ground and die, it

abideth alone : but if it die, it bringeth forth much fruit.

Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also. John xiv. 19.

Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. John xvi. 7.

And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven. John iii. 13.

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice ; and ye shall be sorrowful, but your sorrow shall be turned into joy. John xvi. 20.

And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. John xvi. 22.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest ; because I said, I am the Son of God ? John x. 36.

He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John iii. 18.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. John xii. 47.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. John iii. 17.

For the Son of man is come to seek and to save that which was lost. Luke xix. 10.

For the Son of man is not come to destroy men's lives, but to save *them*. Luke ix. 56.

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. John viii. 24.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. John xvi. 33.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not! Luke xiii. 34.

Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord. Luke xiii. 35.

Verily, verily, I say unto you, I am the door of the sheep. John x. 7.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John x. 9.

The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have *it* more abundantly. John x. 10.

I am the good shepherd : the good shepherd giveth his life for the sheep. John x. 11.

As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep. John x. 15.

And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, *and* one shepherd. John x. 16.

Therefore doth my Father love me, because I lay down my life, that I might take it again. John x. 17.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. John x. 18.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark x. 45.

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Math. xx. 28.

For I came down from heaven, not to do mine own will, but the will of him that sent me. John vi. 38.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John vi. 39.

And this is the will of him that sent me, John vi. 40.
that every one which seeth the Son, and
believeth on him, may have everlasting life :
and I will raise him up at the last day.

When ye have lifted up the Son of man, John viii. 28.
then shall ye know that I am *he*, and *that*
I do nothing of myself ; but as my Father
hath taught me, I speak these things.

I am the living bread which came down John vi. 51.
from heaven : if any man eat of this bread,
he shall live for ever : and the bread that I
will give is my flesh, which I will give for the
life of the world.

This is my body which is given for you : Luke xxii. 19.
this do in remembrance of me.

Take, eat ; this is my body, which is broken 1 Cor. xi. 24.
for you : this do in remembrance of me.

This is my blood of the new testament, Mark xiv. 24.
which is shed for many.

This cup *is* the new testament in my Luke xxii. 20.
blood, which is shed for you.

This cup is the new testament in my 1 Cor. xi. 25.
blood : this do ye, as oft as ye drink *it*, in
remembrance of me.

He that is washed needeth not save to John xiii. 10.
wash *his* feet, but is clean every whit : and
ye are clean, but not all.

What I do thou knowest not now ; but John xiii. 7.
thou shalt know hereafter.

If I wash thee not, thou hast no part with John xiii. 8.
me.

Father, the hour is come ; glorify thy Son, John xvii. 1.
that thy Son also may glorify thee :

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. John xvii. 2.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John xvii. 3.

I have glorified thee on the earth : I have finished the work which thou gavest me to do. John xvii. 4.

I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word. John xvii. 6.

And for their sakes I sanctify myself, that they also might be sanctified through the truth. John xvii. 19.

Neither pray I for these alone, but for them also which shall believe on me through their word ; John xvii. 20.

That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. John xvii. 21.

I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. John xvii. 23.

Now is my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour. John xii. 27.

Abba, Father, all things are possible unto thee ; take away this cup from me : nevertheless, not what I will, but what thou wilt. Mark xiv. 36.

O my Father, if it be possible, let this cup Math. xxvi. 39.

pass from me : nevertheless, not as I will,
but as thou *wilt*.

Father, if thou be willing, remove this cup Luke xxii. 42.
from me : nevertheless, not my will, but
thine, be done.

O my Father, if this cup may not pass Math. xxvi. 42.
away from me, except I drink it, thy will be
done.

Put up thy sword into the sheath : the cup John xviii. 11.
which my Father hath given me, shall I not
drink it?

Ought not Christ to have suffered these Luke xxiv. 26.
things, and to enter into his glory?

It is finished. John xix. 30.

I am the resurrection and the life : he that John xi. 25.
believeth in me, though he were dead, yet
shall he live :

And whosoever liveth and believeth in me John xi. 26.
shall never die. Believest thou this?

II.

PRAYER.

GOD *is* a spirit : and they that worship him must worship him in spirit and in truth. John iv. 24.

And when thou prayest, thou shalt not be as the hypocrites *are* : for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. Math. vi. 5.

Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. Luke xviii. 10.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. Luke xviii. 11.

I fast twice in the week, I give tithes of all that I possess. Luke xviii. 12.

And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke xviii. 13.

I tell you, this man went down to his house justified *rather* than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted. Luke xviii. 14.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly. Math. vi. 6.

But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. Math. vi. 7.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. Math. vi. 8.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: Math. vii. 7.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Math. vii. 8.

Or what man is there of you, whom if his son ask bread, will he give him a stone? Math. vii. 9.

Or if he ask a fish, will he give him a serpent? Math. vii. 10.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Math. vii. 11.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Math. vi. 9.

Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Math. vi. 10.

Give us this day our daily bread. Math. vi. 11.

And forgive us our debts, as we forgive our debtors. Math. vi. 12.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. Math. vi. 13.

When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Luke xi. 2.

Give us day by day our daily bread. Luke xi. 3.

And forgive us our sins ; for we also forgive every one that is indebted to us. And lead us not into temptation ; but deliver us from evil. Luke xi. 4.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. Math. xviii. 19.

For where two or three are gathered together in my name, there am I in the midst of them. Math. xviii. 20.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. Math. xxi. 22.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. Mark xi. 24.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. John xiv. 13.

If ye shall ask any thing in my name, I will do *it*. John xiv. 14.

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. John xvi. 23.

Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full. John xvi. 24.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John xv. 7.

Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves ; Luke xi. 5.

For a friend of mine in his journey is come to me, and I have nothing to set before him? Luke xi. 6.

And he from within shall answer and say, Trouble me not : the door is now shut, and my children are with me in bed ; I cannot rise and give thee. Luke xi. 7.

I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. Luke xi. 8.

And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. Luke xi. 9.

For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. Luke xi. 10.

If a Son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? Luke xi. 11.

Or if he shall ask an egg, will he offer him a scorpion? Luke xi. 12.

If ye then, being evil, know how to give good gifts unto your children ; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? Luke xi. 13.

There was in a city a judge, which feared not God, neither regarded man : Luke xviii. 2.

And there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary. Luke xviii. 3.

And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ; Luke xviii. 4.

Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. Luke xviii. 5.

Hear what the unjust judge saith. Luke xviii. 6.

And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? Luke xviii. 7.

I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? Luke xviii. 8.

Watch and pray, that ye enter not into temptation : the spirit indeed *is* willing, but the flesh *is* weak. Math. xxvi. 41.

Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak. Mark xiv. 38.

Pray that ye enter not into temptation. Luke xxii. 40.

Why sleep ye? rise and pray, lest ye enter into temptation. Luke xxii. 46.

III.

THE LETTER AND THE SPIRIT.

IT is the Spirit that quickeneth ; the flesh John vi. 63.
 profiteth nothing : the words that I
 speak unto you, *they* are spirit, and *they* are
 life.

Judge not according to the appearance, but John vii. 24.
 judge righteous judgment.

Hear, and understand : Math. xv. 10.

Not that which goeth into the mouth de- Math. xv. 11.
 fileth a man ; but that which cometh out of
 the mouth, this defileth a man.

Are ye also yet without understanding ? Math. xv. 16.

Do not ye yet understand, that whatsoever Math. xv. 17.
 entereth in at the mouth goeth into the belly,
 and is cast out into the draught ?

But those things which proceed out of the Math. xv. 18.
 mouth come forth from the heart ; and they
 defile the man.

For out of the heart proceed evil thoughts, Math. xv. 19.
 murders, adulteries, fornications, thefts, false
 witness, blasphemies :

These are *the things* which defile a man : Math. xv. 20.
 but to eat with unwashen hands defileth not
 a man.

Hearken unto me every one *of you*, and Mark vii. 14.
 understand :

There is nothing from without a man, that Mark vii. 15.
 entering into him can defile him : but the

with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow servants, which owed him a hundred pence : and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. Math. xviii. 28.

And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. Math. xviii. 29.

And he would not : but went and cast him into prison, till he should pay the debt. Math. xviii. 30.

So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Math. xviii. 31.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me : Math. xviii. 32.

Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee ? Math. xviii. 33.

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. Math. xviii. 34.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Math. xviii. 35

Simon, I have somewhat to say unto thee. Luke vii. 40.

There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty. Luke vii. 41.

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Luke vii. 42.

Thou hast rightly judged. Luke vii. 43.

Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. Luke vii. 44.

Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. Luke vii. 45.

My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Luke vii. 46.

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. Luke vii. 47.

XII.

MERCY AND FORBEARANCE.

BLESSED *are* the merciful: for they Math. v. 7.
shall obtain mercy.

Be ye therefore merciful, as your Father Luke vi. 36.
also is merciful.

But go ye and learn what *that* meaneth, I Math. ix. 13.
will have mercy, and not sacrifice.

Moreover if thy brother shall trespass Math. xviii. 15.
against thee, go and tell him his fault be-
tween thee and him alone: if he shall hear
thee, thou hast gained thy brother.

But if he will not hear *thee*, *then* take with Math. xviii. 16.
thee one or two more, that in the mouth of
two or three witnesses every word may be
established.

And if he shall neglect to hear them, tell Math. xviii. 17.
it unto the church: but if he neglect to
hear the church, let him be unto thee as a
heathen man and a publican.

Then the lord of that servant was moved Math. xviii. 27.
with compassion, and loosed him, and for-
gave him the debt.

Shouldest not thou also have had compas- Math. xviii. 33.
sion on thy fellow servant, even as I had pity
on thee?

XIII.

SELF-RENUNCIATION.

IF any *man* will come after me, let him Math. xvi. 24.
deny himself, and take up his cross,
and follow me.

Whosoever will come after me, let him Mark viii. 34.
deny himself, and take up his cross, and
follow me.

If any *man* will come after me, let him Luke ix. 23.
deny himself, and take up his cross daily,
and follow me.

For whosoever will save his life shall lose Math. xvi. 25.
it: and whosoever will lose his life for my
sake shall find it.

For whosoever will save his life shall lose Mark viii. 35.
it; but whosoever shall lose his life for
my sake and the gospel's, the same shall
save it.

For whosoever will save his life shall lose Luke ix. 24.
it: but whosoever will lose his life for my
sake, the same shall save it.

For what is a man profited, if he shall Math. xvi. 26.
gain the whole world, and lose his own soul?
or what shall a man give in exchange for his
soul?

For what shall it profit a man, if he shall Mark viii. 36.
gain the whole world, and lose his own soul?

Or what shall a man give in exchange for Mark viii. 37
his soul?

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke ix. 25.

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. Math. x. 37.

And he that taketh not his cross, and followeth after me, is not worthy of me. Math. x. 38.

If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Luke xiv. 26.

And whosoever doth not bear his cross, and come after me, cannot be my disciple. Luke xiv. 27.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Luke xiv. 33.

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. Math. x. 39.

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. Luke xvii. 33.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. John xii. 25.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? Luke xiv. 28.

Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, Luke xiv. 29.

Saying, This man began to build, and was not able to finish. Luke xiv. 30.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Luke xiv. 31.

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. Luke xiv. 32.

XIV.

PURITY AND SINGLENES OF
HEART.

BLESSED *are* the pure in heart : for they shall see God. Math. v. 8.

A good man out of the good treasure of the heart bringeth forth good things : and an evil man out of the evil treasure bringeth forth evil things. Math. xii. 35.

A good man out of the good treasure of his heart bringeth forth that which is good ; and an evil man out of the evil treasure of his heart bringeth forth that which is evil : for of the abundance of the heart his mouth speaketh. Luke vi. 45.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. Mark x. 15.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein. Luke xviii. 17.

Hear, and understand : Math. xv. 10.

Not that which goeth into the mouth defileth a man ; but that which cometh out of the mouth, this defileth a man. Math. xv. 11.

Are ye also yet without understanding? Math. xv. 16.

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? Math. xv. 17.

But those things which proceed out of the Math. xv. 18.

mouth come forth from the heart ; and they defile the man.

For out of the heart proceed evil thoughts, Math. xv. 19.
murders, adulteries, fornications, thefts, false witness, blasphemies :

These are *the things* which defile a man : Math. xv. 20.
but to eat with unwashen hands defileth not a man.

Hearken unto me every one *of you*, and Mark vii. 14.
understand :

There is nothing from without a man, that Mark vii. 15.
entering into him can defile him : but the things which come out of him, those are they that defile the man.

Are ye so without understanding also ? Do Mark vii. 18.
ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him ;

Because it entereth not into his heart, but Mark vii. 19.
into the belly, and goeth out into the draught, purging all meats ?

That which cometh out of the man, that Mark vii. 20.
defileth the man.

For from within, out of the heart of men, Mark vii. 21.
proceed evil thoughts, adulteries, fornications, murders,

Thefts, covetousness, wickedness, deceit, Mark vii. 22.
lasciviousness, an evil eye, blasphemy, pride, foolishness :

All these evil things come from within, and Mark vii. 23.
defile the man.

Ye have heard that it was said by them of Math. v. 27.
old time, Thou shalt not commit adultery :

But I say unto you, That whosoever look-
eth on a woman to lust after her, hath
committed adultery with her already in his
heart. Math. v. 28.

Wherefore think ye evil in your hearts? Math. ix. 4.

The light of the body is the eye : if there-
fore thine eye be single, thy whole body shall
be full of light. Math. vi. 22.

But if thine eye be evil, thy whole body
shall be full of darkness. If therefore the
light that is in thee be darkness, how great *is*
that darkness? Math. vi. 23.

No man can serve two masters : for either
he will hate the one, and love the other ; or
else he will hold to the one, and despise the
other. Ye cannot serve God and mammon. Math. vi. 24.

The light of the body is the eye : there-
fore when thine eye is single, thy whole body
also is full of light ; but when *thine eye* is
evil, thy body also *is* full of darkness. Luke xi. 34.

Take heed therefore, that the light which
is in thee be not darkness. Luke xi. 35.

If thy whole body therefore *be* full of light,
having no part dark, the whole shall be full
of light, as when the bright shining of a
candle doth give thee light. Luke xi. 36.

O generation of vipers, how can ye, be-
ing evil, speak good things? for out of the
abundance of the heart the mouth speaketh. Math. xii. 34.

It is written again, Thou shalt not tempt
the Lord thy God. Math. iv. 7.

It is said, Thou shalt not tempt the Lord
thy God. Luke iv. 12.

No servant can serve two masters : for Luke xvi. 13.
either he will hate the one, and love the
other ; or else he will hold to the one, and
despise the other. Ye cannot serve God
and mammon.

But rather give alms of such things as ye Luke xi. 41.
have ; and, behold, all things are clean unto
you.

XV.

PURITY OF SPEECH.

BUT I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. Math. xii. 36.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Math. xii. 37.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths : Math. v. 33.

But I say unto you, Swear not at all ; neither by heaven ; for it is God's throne : Math. v. 34.

Nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King. Math. v. 35.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black. Math. v. 36.

But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil. Math. v. 37.

Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. Math. xxiii. 20.

And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. Math. xxiii. 21.

And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Math. xxiii. 22.

XVI.

SUBJECTION OF THE FLESH.

WHEREFORE if thy hand or thy foot Math. xviii. 8.
 offend thee, cut them off, and cast
them from thee : it is better for thee to enter
 into life halt or maimed, rather than having
 two hands or two feet to be cast into ever-
 lasting fire.

And if thy right eye offend thee, pluck it Math. v. 29.
 out, and cast *it* from thee : for it is profit-
 able for thee that one of thy members should
 perish, and not *that* thy whole body should
 be cast into hell.

And if thine eye offend thee, pluck it out, Math. xviii. 9.
 and cast *it* from thee : it is better for thee
 to enter into life with one eye, rather than
 having two eyes to be cast into hell fire.

And if thy right hand offend thee, cut it Math. v. 30.
 off, and cast *it* from thee : for it is profitable
 for thee that one of thy members should
 perish, and not *that* thy whole body should
 be cast into hell.

And if thy hand offend thee, cut it off : it Mark ix. 43.
 is better for thee to enter into life maimed,
 than having two hands to go into hell, into
 the fire that never shall be quenched :

Where their worm dieth not, and the fire Mark ix. 44.
 is not quenched.

And if thy foot offend thee, cut it off : it Mark ix. 45.
 is better for thee to enter halt into life, than

having two feet to be cast into hell, into the fire that never shall be quenched :

Where their worm dieth not, and the fire is not quenched. Mark ix. 46.

And if thine eye offend thee, pluck it out : it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire :

Where their worm dieth not, and the fire is not quenched. Mark ix. 48.

For every one shall be salted with fire, and every sacrifice shall be salted with salt. Mark ix. 49.

Howbeit this kind goeth not out but by prayer and fasting. Math. xvii. 21.

This kind can come forth by nothing, but by prayer and fasting. Mark ix. 29.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. Math. vi. 16.

But thou, when thou fastest, anoint thine head, and wash thy face ; Math. vi. 17.

That thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father which seeth in secret shall reward thee openly. Math. vi. 18.

XVII.

OBEDIENCE AND SUBMISSION.

IF ye love me, keep my commandments. John xiv. 15.

He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. John xiv. 21.

Ye are my friends, if ye do whatsoever I command you. John xv. 14.

He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. John vii. 18.

And I seek not mine own glory : there is one that seeketh and judgeth. John viii. 50.

If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. John vii. 17.

O my Father, if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou *wilt*. Math. xxvi. 39.

Abba, Father, all things *are* possible unto thee ; take away this cup from me : nevertheless, not what I will, but what thou wilt. Mark xiv. 36.

O my Father, if this cup may not pass away from me, except I drink it, thy will be done. Math. xxvi. 42.

Father, if thou be willing, remove this cup Luke xxii. 42.

from me : nevertheless, not my will, but thine,
be done.

Put up thy sword into the sheath : the cup John xviii. 11.
which my Father hath given me, shall I not
drink it?

And he that sent me is with me : the John viii. 29.
Father hath not left me alone ; for I do
always those things that please him.

Go ye therefore, and teach all nations, Math.xxviii.19.
baptizing them in the name of the Father,
and of the Son, and of the Holy Ghost :

Teaching them to observe all things what- Math.xxviii.20.
soever I have commanded you : and, lo, I
am with you alway, *even* unto the end of
the world. Amen.

XVIII.

FAITHFULNESS AND WATCHFULNESS.

HE that is faithful in that which is least is faithful also in much : and he that is unjust in the least is unjust also in much. Luke xvi. 10.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches* ? Luke xvi. 11.

And if ye have not been faithful in that which is another man's, who shall give you that which is your own ? Luke xvi. 12.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ? Math. xxiv. 45.

Blessed *is* that servant, whom his lord when he cometh shall find so doing. Math. xxiv. 46.

Verily I say unto you, That he shall make him ruler over all his goods. Math. xxiv. 47.

Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season ? Luke xii. 42.

Blessed *is* that servant whom his lord when he cometh shall find so doing. Luke xii. 43.

Of a truth I say unto you, that he will make him ruler over all that he hath. Luke xii. 44.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Math. xxiv. 43.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Math. xxiv. 44.

Let your loins be girded about, and *your* lights burning; Luke xii. 35.

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Luke xii. 36.

Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. Luke xii. 37.

And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. Luke xii. 38.

And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Luke xii. 39.

Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. Luke xii. 40.

And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. Luke xii. 47.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required ; and to whom men have committed much, of him they will ask the more. Luke xii. 48.

Watch ye therefore, and pray always. Luke xxi. 36.

Watch therefore ; for ye know not what hour your Lord doth come. Math. xxiv. 42.

Watch therefore ; for ye know neither the day nor the hour wherein the Son of man cometh. Math. xxv. 13.

Watch and pray, that ye enter not into temptation : the spirit indeed *is* willing, but the flesh *is* weak. Math. xxvi. 41.

Take ye heed, watch and pray : for ye know not when the time is. Mark xiii. 33.

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Mark xiii. 34.

Watch ye therefore : for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning : Mark xiii. 35.

Lest coming suddenly he find you sleeping. Mark xiii. 36.

And what I say unto you I say unto all, Watch. Mark xiii. 37.

Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak. Mark xiv. 38.

Pray that ye enter not into temptation. Luke xxii. 40.

Why sleep ye ? rise and pray, lest ye enter into temptation. Luke xxii. 46.

XIX.

STEADFASTNESS AND PERSE-
VERANCE.

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Luke ix. 62.

If ye continue in my word, *then* are ye my disciples indeed; John viii. 31.

And ye shall know the truth, and the truth shall make you free. John viii. 32.

And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. Math. x. 22.

But he that shall endure unto the end, the same shall be saved. Math. xxiv. 13.

And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved. Mark xiii. 13.

Behold, a sower went forth to sow; Math. xiii. 3.

And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: Math. xiii. 4.

Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: Math. xiii. 5.

And when the sun was up, they were scorched; and because they had no root, they withered away. Math. xiii. 6.

And some fell among thorns; and the thorns sprung up, and choked them: Math. xiii. 7.

But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Math. xiii. 8.

Who hath ears to hear, let him hear. Math. xiii. 9.

Hear ye therefore the parable of the sower. Math. xiii. 18.

When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. Math. xiii. 19.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Math. xiii. 20.

Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. Math. xiii. 21.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. Math. xiii. 22.

But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. Math. xiii. 23.

Hearken; Behold, there went out a sower to sow: Mark iv. 3.

And it came to pass, as he sowed, some Mark iv. 4.

fell by the way side, and the fowls of the air came and devoured it up.

And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: Mark iv. 5.

But when the sun was up, it was scorched; and because it had no root, it withered away. Mark iv. 6.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. Mark iv. 7.

And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some an hundred. Mark iv. 8.

He that hath ears to hear, let him hear. Mark iv. 9.

Know ye not this parable? and how then will ye know all parables? Mark iv. 13.

The sower soweth the word. Mark iv. 14.

And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. Mark iv. 15.

And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; Mark iv. 16.

And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. Mark iv. 17.

And these are they which are sown among thorns; such as hear the word, Mark iv. 18.

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. Mark iv. 19.

And these are they which are sown on good ground ; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some an hundred. Mark iv. 20.

Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Math. v. 13.

Salt *is* good : but if the salt have lost his saltness, wherewith will ye season it ? Have salt in yourselves, and have peace one with another. Mark ix. 50.

Salt *is* good : but if the salt have lost his savour, wherewith shall it be seasoned ? Luke xiv. 34.

It is neither fit for the land, nor yet for the dunghill ; *but* men cast it out. He that hath ears to hear, let him hear. Luke xiv. 35.

XX.

PATIENCE.

IN your patience possess ye your souls. Luke **xxi.** 19.
It is not for you to know the times or Acts **i.** 7.
the seasons, which the Father hath put in
his own power.

XXI.

COURAGE.

- B**E not afraid, only believe. Mark v. 36.
 Be of good cheer; it is I; be not afraid. Math. xiv. 27.
- Be of good cheer: it is I; be not afraid. Mark vi. 50.
 It is I; be not afraid. John vi. 20.
- Why are ye fearful, O ye of little faith? Math. viii. 26.
 Why are ye so fearful? how is it that ye have no faith? Mark iv. 40.
- Arise, and be not afraid. Math. xvii. 7.
- Fear not: believe only, and she shall be made whole. Luke viii. 50.

XXII.

NON-RESISTANCE.

YE have heard that it hath been said, An Math. v. 38.
eye for an eye, and a tooth for a tooth :

But I say unto you, That ye resist not evil : Math. v. 39.
but whosoever shall smite thee on thy right
cheek, turn to him the other also.

And if any man will sue thee at the law, Math. v. 40.
and take away thy coat, let him have *thy*
cloak also.

And whosoever shall compel thee to go a Math. v. 41.
mile, go with him twain.

Ye have heard that it hath been said, Math. v. 43.
Thou shalt love thy neighbour, and hate thine
enemy.

But I say unto you, Love your enemies, Math. v. 44.
bless them that curse you, do good to them
that hate you, and pray for them which de-
spitefully use you, and persecute you ;

But I say unto you which hear, Love your Luke vi. 27.
enemies, do good to them which hate you,

Bless them that curse you, and pray for Luke vi. 28.
them which despitefully use you.

And unto him that smiteth thee on the Luke vi. 29.
one cheek offer also the other ; and him that
taketh away thy cloak forbid not *to take thy*
coat also.

Give to every man that asketh of thee ; Luke vi. 30.
and of him that taketh away thy goods ask
them not again.

That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Math. v. 45.

Put up again thy sword into his place : for all they that take the sword shall perish with the sword. Math. xxvi. 52.

XXIII.

HUMILITY AND SIMPLICITY.

BLESSED are the poor in spirit: for Math. v. 3.
theirs is the kingdom of Heaven.

Blessed are the meek: for they shall inherit the earth. Math. v. 5.

What was it that ye disputed among yourselves by the way? Mark ix. 33.

If any man desire to be first, *the same* shall be last of all, and servant of all. Mark ix. 35.

But be ye not called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. Math. xxiii. 8.

But he that is greatest among you shall be your servant. Math. xxiii. 11.

I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke xviii. 14.

And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. Math. xxiii. 12.

What I do thou knowest not now; but thou shalt know hereafter. John xiii. 7.

If I wash thee not, thou hast no part with me. John xiii. 8.

He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. John xiii. 10.

Know ye what I have done to you? John xiii. 12.

Ye call me Master and Lord : and ye say John xiii. 13.
well ; for *so* I am.

If I then, *your* Lord and Master, have John xiii. 14.
washed your feet ; ye also ought to wash one
another's feet.

For I have given you an example, that ye John xiii. 15.
should do as I have done to you.

Verily, verily, I say unto you, The servant John xiii. 16.
is not greater than his lord ; neither he that
is sent greater than he that sent him.

If ye know these things, happy are ye if ye John xiii. 17.
do them.

Ye know that the princes of the Gentiles Math. xx. 25.
exercise dominion over them, and they that
are great exercise authority upon them.

But it shall not be so among you : but Math. xx. 26.
whosoever will be great among you, let him
be your minister ;

And whosoever will be chief among you, Math. xx. 27.
let him be your servant :

Ye know that they which are accounted to Mark x. 42.
rule over the Gentiles exercise lordship over
them ; and their great ones exercise author-
ity upon them.

But so shall it not be among you : but Mark x. 43.
whosoever will be great among you, shall be
your minister : }

And whosoever of you will be the chiefest, Mark x. 44.
shall be servant of all.

The kings of the Gentiles exercise lordship Luke xxii. 25.
over them ; and they that exercise authority
upon them are called benefactors.

But ye *shall* not *be* so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve. Luke xxii. 26.

For whether *is* greater, he that sitteth at meat, or he that serveth ? *is* not he that sitteth at meat ? but I am among you as he that serveth. Luke xxii. 27.

When thou art bidden of any *man* to a wedding, sit not down in the highest room ; lest a more honourable man than thou be bidden of him : Luke xiv. 8.

And he that bade thee and him come and say to thee, Give this man place ; and thou begin with shame to take the lowest room. Luke xiv. 9.

But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee. Luke xiv. 10.

For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted. Luke xiv. 11.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. Mark x. 15.

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Math. xviii. 3.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Math. xviii. 4.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. Luke xviii. 17.

Whosoever shall receive this child in my name receiveth me ; and whosoever shall receive me, receiveth him that sent me : for he that is least among you all, the same shall be great. Luke ix. 48.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Math. xi. 25

Even so, Father ; for so it seemed good in thy sight. Math. xi. 26.

XXIV.

TRUST IN GOD'S PROVIDENCE.

THEREFORE I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Math. vi. 25.

Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they? Math. vi. 26.

Which of you by taking thought can add one cubit unto his stature? Math. vi. 27.

And why take ye thought for raiment? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : Math. vi. 28.

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Math. vi. 29.

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Math. vi. 30.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Math. vi. 31.

(For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. Math. vi. 32.

But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you. Math. vi. 33.

Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Math. vi. 34.

Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Luke xii. 6.

But even the very hairs of your head are all numbered. Fear not therefore : ye are of more value than many sparrows. Luke xii. 7.

Therefore I say unto you, Take no thought for your life, what ye shall eat ; neither for the body, what ye shall put on. Luke xii. 22.

Consider the ravens : for they neither sow nor reap ; which neither have storehouse nor barn ; and God feedeth them : how much more are ye better than the fowls? Luke xii. 24.

And which of you with taking thought can add to his stature one cubit? Luke xii. 25.

If ye then be not able to do that thing which is least, why take ye thought for the rest? Luke xii. 26.

Consider the lilies how they grow : they toil not, they spin not ; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. Luke xii. 27.

If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven ; how much more *will he clothe* you, O ye of little faith? Luke xii. 28.

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. Luke xii. 29.

For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things. Luke xii. 30.

But rather seek ye the kingdom of God ; and all these things shall be added unto you. Luke xii. 31

Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. Luke xii. 32.

XXV.

GRATITUDE.

GO home to thy friends, and tell them Mark v. 19.
 how great things the Lord hath done
 for thee, and hath had compassion on thee.

Return to thine own house, and shew how Luke viii. 39.
 great things God hath done unto thee.

See thou tell no man ; but go thy way, Math. viii. 4.
 shew thyself to the priest, and offer the gift
 that Moses commanded, for a testimony unto
 them.

See thou say nothing to any man : but go Mark i. 44.
 thy way, shew thyself to the priest, and offer
 for thy cleansing those things which Moses
 commanded, for a testimony unto them.

Tell no man : but go, and shew thyself to Luke v. 14.
 the priest, and offer for thy cleansing, ac-
 cording as Moses commanded, for a testi-
 mony unto them.

Were there not ten cleansed? but where Luke xvii. 17.
are the nine?

There are not found that returned to give Luke xvii. 18.
 glory to God, save this stranger.

Simon, I have somewhat to say unto thee. Luke vii. 40.

There was a certain creditor which had Luke vii. 41.
 two debtors: the one owed five hundred
 pence, and the other fifty.

And when they had nothing to pay, he Luke vii. 42.
 frankly forgave them both. Tell me there-
 fore, which of them will love him most?

Thou hast rightly judged.

Luke vii. 43.

Seest thou this woman? I entered into
thine house, thou gavest me no water for my
feet : but she hath washed my feet with tears,
and wiped *them* with the hairs of her head.

Luke vii. 44.

Thou gavest me no kiss : but this woman,
since the time I came in, hath not ceased to
kiss my feet.

Luke vii. 45.

My head with oil thou didst not anoint :
but this woman hath anointed my feet with
ointment.

Luke vii. 46.

Wherefore I say unto thee, Her sins,
which are many, are forgiven ; for she loved
much : but to whom little is forgiven, *the*
same loveth little.

Luke vii. 47.

Thy sins are forgiven.

Luke vii. 48.

Thy faith hath saved thee ; go in peace.

Luke vii. 50.

XXVI.

RECTITUDE.

ENTER ye in at the strait gate: for Math. vii. 13.
wide *is* the gate, and broad *is* the
way, that leadeth to destruction, and many
there be which go in thereat.

Strive to enter in at the strait gate: for Luke xiii. 24.
many, I say unto you, will seek to enter in,
and shall not be able.

Because strait *is* the gate, and narrow *is* Math. vii. 14.
the way, which leadeth unto life, and few
there be that find it.

Yea, and why even of yourselves judge ye Luke xii. 57.
not what is right?

XXVII.

SUBMISSION TO SECULAR
AUTHORITY.

SHew me the tribute money. Math. xxii. 19.

Whose *is* this image and superscription? Math. xxii. 20.

Render therefore unto Cæsar the things Math. xxii. 21.
which are Cæsar's; and unto God the things
that are God's.

Why tempt ye me? bring me a penny, Mark xii. 15.
that I may see *it*.

Whose *is* this image and superscription? Mark xii. 16.

Render to Cæsar the things that are Mark xii. 17.
Cæsar's, and to God the things that are
God's.

Shew me a penny. Whose image and Luke xx. 24.
superscription hath it?

Render therefore unto Cæsar the things Luke xx. 25.
which be Cæsar's, and unto God the things
which be God's.

What thinkest thou, Simon? of whom do Math. xvii. 25.
the kings of the earth take custom or tribute?
of their own children, or of strangers?

Then are the children free. Math. xvii. 26.

Notwithstanding, lest we should offend Math. xvii. 27
them, go thou to the sea, and cast a hook,
and take up the fish that first cometh up;
and when thou hast opened his mouth, thou
shalt find a piece of money: that take, and
give unto them for me and thee.

XXVIII.

TOLERATION.

FORBID him not : for there is no man Mark ix. 39.
which shall do a miracle in my name,
that can lightly speak evil of me.

For he that is not against us is on our Mark ix. 40.
part.

For whosoever shall give you a cup of Mark ix. 41.
water to drink in my name, because ye be-
long to Christ, verily I say unto you, he shall
not lose his reward.

Forbid *him* not : for he that is not against Luke ix. 50.
us is for us.

XXIX.

DUTY.

BUT which of you, having a servant Luke xvii. 7.
ploughing or feeding cattle, will say
unto him by and by, when he is come from
the field, Go and sit down to meat?

And will not rather say unto him, Make Luke xvii. 8.
ready wherewith I may sup, and gird thy-
self, and serve me till I have eaten and
drunken; and afterward thou shalt eat and
drink?

Doth he thank that servant because he Luke xvii. 9.
did the things that were commanded him?
I trow not.

So likewise ye, when ye shall have done Luke xvii. 10.
all those things which are commanded you,
say, We are unprofitable servants: we have
done that which was our duty to do.

XXX.

PERFECTION.

BE ye therefore perfect, even as your Father which is in heaven is perfect. Math. v. 48.

If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. Math. xix. 21.

One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. Mark x. 21.

Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. Luke xviii. 22.

The disciple is not above his master: but every one that is perfect shall be as his master. Luke vi. 40.

XXXI.

THE BEATITUDES.

BLESSED *are* the pure in heart : for they Math. v. 8.
shall see God.

Blessed *be ye* poor : for yours is the king- Luke vi. 20.
dom of God.

Blessed *are* they which are persecuted for Math. v. 10.
righteousness' sake : for theirs is the kingdom
of heaven.

Blessed *are* the poor in spirit : for theirs is Math. v. 3.
the kingdom of heaven.

Blessed *are* the peacemakers : for they Math. v. 9.
shall be called the children of God.

Blessed *are* the meek : for they shall in- Math. v. 5.
herit the earth.

Blessed *are* they which do hunger and Math. v. 6.
thirst after righteousness : for they shall be
filled.

Blessed *are ye* that hunger now : for ye Luke vi. 21.
shall be filled. Blessed *are ye* that weep
now : for ye shall laugh.

Blessed *are* they that mourn : for they shall Math. v. 4.
be comforted.

Blessed *are* the merciful : for they shall Math. v. 7.
obtain mercy.

Blessed are ye, when *men* shall revile you, Math. v. 11.
and persecute *you*, and shall say all manner
of evil against you falsely, for my sake.

Blessed are ye, when men shall hate you, Luke vi. 22.
and when they shall separate you *from their*
company, and shall reproach *you*, and cast out
your name as evil, for the Son of man's sake.

Rejoice, and be exceeding glad : for great Math. v. 12.
is your reward in heaven : for so persecuted
they the prophets which were before you.

Rejoice ye in that day, and leap for joy : Luke vi. 23.
for, behold, your reward *is* great in heaven :
for in the like manner did their fathers unto
the prophets.

And blessed is *he*, whosoever shall not be Math. xi. 6.
offended in me.

And blessed is *he*, whosoever shall not be Luke vii. 23.
offended in me.

But blessed *are* your eyes, for they see : Math. xiii. 16.
and your ears, for they hear.

Blessed *are* the eyes which see the things Luke x. 23.
that ye see.

Yea, rather, blessed *are* they that hear the Luke xi. 28.
word of God, and keep it.

XXXII.

ABSOLUTION.

WHOSESOEVER sins ye remit, they are remitted unto them ; *and* whose-soever *sins* ye retain, they are retained. John xx. 23.

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day : Luke xxiv. 46.

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke xxiv. 47.

Son, be of good cheer ; thy sins be forgiven thee. Math. ix. 2.

For whether is easier, to say, *Thy* sins be forgiven thee ; or to say, Arise, and walk ? Math. ix. 5.

But that ye may know that the Son of man hath power on earth to forgive sins, Arise, take up thy bed, and go unto thine house. Math. ix. 6.

Son, thy sins be forgiven thee. Mark ii. 5.

Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee ; or to say, Arise, and take up thy bed, and walk ? Mark ii. 9.

But that ye may know that the Son of man hath power on earth to forgive sins, Mark ii. 10.

I say unto thee, Arise, and take up thy bed, and go thy way into thine house. Mark ii. 11.

Man, thy sins are forgiven thee. Luke v. 20.

Whether is easier, to say, *Thy* sins be forgiven thee ; or to say, Rise up and walk ? Luke v. 23.

But that ye may know that the Son of man hath power upon earth to forgive sins, I say unto thee, Arise, and take up thy couch, and go into thine house. •

Thy sins are forgiven. Luke vii. 48.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven. Math. xviii. 18.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church ; and the gates of hell shall not prevail against it. Math. xvi. 18.

And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven. Math. xvi. 19.

SIN.

I.

SATAN AND SIN.

I BEHELD Satan as lightning fall from heaven. Luke x. 18.

Get thee hence, Satan: for it is written, Math. iv. 10.
Thou shalt worship the Lord thy God, and
him only shalt thou serve.

Get thee behind me, Satan: for it is Luke iv. 8.
written, Thou shalt worship the Lord thy
God, and him only shalt thou serve.

Get thee behind me, Satan: thou art an Math. xvi. 23.
offence unto me: for thou savourest not the
things that be of God, but those that be
of men.

Get thee behind me, Satan: for thou Mark viii. 33.
savourest not the things that be of God, but
the things that be of men.

Ye are of *your* father the devil, and the John viii. 44.
lusts of your father ye will do: he was a
murderer from the beginning, and abode
not in the truth, because there is no truth
in him. When he speaketh a lie, he speak-
eth of his own: for he is a liar, and the
father of it.

How can Satan cast out Satan?

Mark iii. 23.

If Satan also be divided against himself, Luke xi. 18.
how shall his kingdom stand? because ye
say that I cast out devils through Beelzebub.

And if Satan cast out Satan, he is divided Math. xii. 26.
against himself; how shall then his kingdom
stand?

And if Satan rise up against himself, and Mark iii. 26.
be divided, he cannot stand, but hath an end.

And if I by Beelzebub cast out devils, by Math. xii. 27.
whom do your children cast *them* out?
therefore they shall be your judges.

And if I by Beelzebub cast out devils, by Luke xi. 19.
whom do your sons cast *them* out? therefore
shall they be your judges.

Verily, verily, I say unto you, Whosoever John viii. 34.
committeth sin is the servant of sin.

And the servant abideth not in the house John viii. 35.
forever: *but* the Son abideth ever.

If the Son therefore shall make you free, John viii. 36.
ye shall be free indeed.

When any one heareth the word of the king- Math. xiii. 19.
dom, and understandeth *it* not, then cometh
the wicked one, and catcheth away that
which was sown in his heart. This is he
which received seed by the way side.

And these are they by the way side, where Mark iv. 15.
the word is sown; but when they have
heard, Satan cometh immediately, and tak-
eth away the word that was sown in their
hearts.

Simon, Simon, behold, Satan hath de- Luke xxii. 31.
sired *to have* you, that he may sift *you* as
wheat.

Hereafter I will not talk much with you : *John xiv. 30.*
for the prince of this world cometh, and hath
nothing in me.

Depart from me, ye cursed, into ever- *Math. xxv. 41.*
lasting fire, prepared for the devil and his
angels.

The prince of this world cometh, and hath *John xiv. 30.*
nothing in me.

unto a foolish man, which built his house upon the sand :

And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it. Math. vii. 27.

And why call ye me Lord, Lord, and do not the things which I say ? Luke vi. 46.

My sheep hear my voice, and I know them, and they follow me : John x. 27.

If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him. John xiv. 23.

He that loveth me not keepeth not my sayings : and the word which ye hear is not mine, but the Father's which sent me. John xiv. 24.

These things have I spoken unto you, being *yet* present with you. John xiv. 25.

If ye continue in my word, *then* are ye my disciples indeed ; John viii. 31.

And ye shall know the truth, and the truth shall make you free. John viii. 32.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John xv. 7.

If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. John xv. 10.

He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my

Father, and I will love him, and will manifest myself to him.

Ye are my friends, if ye do whatsoever I command you. John xv. 14.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. John xv. 15.

This is my commandment, That ye love one another, as I have loved you. John xv. 12.

These things I command you, that ye love one another. John xv. 17.

The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 18.

To preach the acceptable year of the Lord. Luke iv. 19.

I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. John xviii. 20.

I must preach the kingdom of God to other cities also: for therefore am I sent. Luke iv. 43.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Math. xxviii. 19.

Teaching them to observe all things whatsoever I have commanded you: and, lo, I Math. xxviii. 20.

am with you alway, *even* unto the end of the world. Amen.

I have yet many things to say unto you, John xvi. 12.
but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is John xvi. 13.
come, he will guide you into all truth : for
he shall not speak of himself ; but whatso-
ever he shall hear, *that* shall he speak : and
he will shew you things to come.

O righteous Father, the world hath not John xvii. 25.
known thee : but I have known thee, and
these have known that thou hast sent
me.

I have manifested thy name unto the men John xvii. 6.
which thou gavest me out of the world :
thine they were, and thou gavest them me ;
and they have kept thy word.

Now they have known that all things what- John xvii. 7.
soever thou hast given me are of thee.

For I have given unto them the words John xvii. 8.
which thou gavest me ; and they have re-
ceived *them*, and have known surely that I
came out from thee, and they have believed
that thou didst send me.

And now come I to thee ; and these John xvii. 13.
things I speak in the world, that they might
have my joy fulfilled in themselves.

I have given them thy word ; and the John xvii. 14.
world hath hated them, because they are
not of the world, even as I am not of the
world.

Sanctify them through thy truth : thy word John xvii. 17.
is truth.

And for their sakes I sanctify myself, that they also might be sanctified through the truth. John xvii. 19.

Neither pray I for these alone, but for them also which shall believe on me through their word ; John xvii. 20.

And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them. John xvi. 26.

Behold, a sower went forth to sow ; Math. xiii. 3.

And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up : Math. xiii. 4.

Some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth : Math. xiii. 5.

And when the sun was up, they were scorched ; and because they had no root, they withered away. Math. xiii. 6.

And some fell among thorns ; and the thorns sprung up, and choked them : Math. xiii. 7.

But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Math. xiii. 8.

Who hath ears to hear, let him hear. Math. xiii. 9.

When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side. Math. xiii. 19.

But he that received the seed into stony Math. xiii. 20.

places, the same is he that heareth the word, and anon with joy receiveth it ;

Yet hath he not root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended. Math. xiii. 21.

He also that received seed among the thorns is he that heareth the word ; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. Math. xiii. 22.

But he that received seed into the good ground is he that heareth the word, and understandeth *it* ; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. Math. xiii. 23.

Hearken ; Behold, there went out a sower to sow : Mark iv. 3.

And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. Mark iv. 4.

And some fell on stony ground, where it had not much earth ; and immediately it sprang up, because it had no depth of earth : Mark iv. 5.

But when the sun was up, it was scorched ; and because it had no root, it withered away. Mark iv. 6.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. Mark iv. 7.

And other fell on good ground, and did yield fruit that sprang up and increased ; and brought forth, some thirty, and some sixty, and some an hundred. Mark iv. 8.

He that hath ears to hear, let him hear. Mark iv. 9.

The sower soweth the word. Mark iv. 14.

And these are they by the way side, where the word is sown ; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. Mark iv. 15.

And these are they likewise which are sown on stony ground ; who, when they have heard the word, immediately receive it with gladness ; Mark iv. 16.

And have no root in themselves, and so endure but for a time : afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. Mark iv. 17.

And these are they which are sown among thorns ; such as hear the word, Mark iv. 18.

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. Mark iv. 19.

And these are they which are sown on good ground ; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred. Mark iv. 20.

A sower went out to sow his seed : and as he sowed, some fell by the way side ; and it was trodden down, and the fowls of the air devoured it. Luke viii. 5.

And some fell upon a rock ; and as soon as it was sprung up, it withered away, because it lacked moisture. Luke viii. 6.

And some fell among thorns ; and the thorns sprang up with it, and choked it. Luke viii. 7.

And other fell on good ground, and sprang up, and bare fruit an hundredfold. He that hath ears to hear, let him hear. Luke viii. 8.

Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Luke viii. 10.

Now the parable is this: The seed is the word of God. Luke viii. 11.

Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. Luke viii. 12.

They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. Luke viii. 13.

And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. Luke viii. 14.

But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience. Luke viii. 15.

These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. John xvi. 25.

What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. Math. x. 27.

Remember the word that I said unto you, John xv. 20.
The servant is not greater than his lord. If
they have persecuted me, they will also per-
secute you; if they have kept my saying,
they will keep yours also.

These things I have spoken unto you, that John xvi. 33.
in me ye might have peace. In the world
ye shall have tribulation: but be of good
cheer; I have overcome the world.

ANTI-CHRISTS.

FALSE PROPHETS, GUIDES, AND TEACHERS.

BEWARE of false prophets, which come Math. vii. 15.
to you in sheep's clothing, but inwardly they are ravening wolves.

Take heed that no man deceive you. Math. xxiv. 4.

For many shall come in my name, saying, Math. xxiv. 5.
I am Christ; and shall deceive many.

And many false prophets shall rise, and Math. xxiv. 11.
shall deceive many.

Take heed lest any *man* deceive you: Mark xiii. 5.

For many shall come in my name, saying, Mark xiii. 6.
I am *Christ*; and shall deceive many.

Take heed that ye be not deceived: for Luke xxi. 8.
many shall come in my name, saying, I am
Christ; and the time draweth near: go ye
not therefore after them.

Then if any man shall say unto you, Lo, Math. xxiv. 23.
here *is* Christ, or there; believe *it* not.

And then if any man shall say to you, Lo, Mark xiii. 21.
here *is* Christ; or, lo, *he is* there; believe
him not.

Wherefore if they shall say unto you, Be- Math. xxiv. 26.
hold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe
it not.

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Math. xxiv. 24.

For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect. Mark xiii. 22.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Math. vii. 16.

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Math. vii. 17.

A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Math. vii. 18.

Can the blind lead the blind? shall they not both fall into the ditch? Luke vi. 39.

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. Luke vi. 43.

For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. Luke vi. 44.

Wherefore by their fruits ye shall know them. Math. vii. 20.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. John x. 1.

All that ever came before me are thieves and robbers: but the sheep did not hear them. John x. 8.

It is impossible but that offences will come : but woe *unto him*, through whom they come ! Luke xvii. 1.

It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Luke xvii. 2.

The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*. Luke xvii. 22.

And they shall say to you, See here ; or, see there : go not after *them*, nor follow *them*. Luke xvii. 23.

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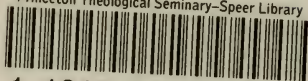
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